### CONSIDERATIONS

UPON

#### CHRISTIAN TRUTHS

AND

#### CHRISTIAN DUTIES

Digested into

## MEDITATIONS

FOR

EVERY DAY in the YEAR.

PART II.

For the last fix MONTHS.

Blessed is the man --- whose will is in the law of the Lord, and be shall meditate on his law day and night.

And he shall be like a tree, which is planted near the running waters, which shall bring forth its fruit in due season.

And his leaf shall not fall off, and all robatsoever he shall do, shall profper, Psalm. i. 1, 2, 3.



a dank ampont

## CONSIDERATIONS

M. O.

# CHRISTIAN TRUTHS, EDC.

E LE LE

PARTI

YUEY 1. On time and eternity, Q. 1. On time and eternity, Q. 1. On the visitation of the Blefed Viegen, Q. 2. On the end to be successful as there are the end of the

To On preparing for death.

E. On the featiments in the last at the hours our death.

9. On the death of the first of the 2. 10. On the death of the condition of the leady of the date of t

9

10

II

12

13

1:5

16

13. On the particular judgment are decele, is a sign of the On the examination of the lens to subject the sign of the lens to subject to the subject to the

15. On the different states of determinations estates to the states and the states are such that and the states are such that the same of the same of

Р 33. Э.Э. Он

### CONSIDERATIONS

ON

# CHRISTIAN TRUTHS, &c.

THE

# TABLE.

# PART II.

417	LY 1. On time and eternity,	p. r.
	. On the visitation of the Bleffed Vi	
	On the good employment of time,	p. 6.
	On remembring our last things,	p. 8.
	On the certainty of death,	p. 10.
	On the uncertainty of the time and	
	our death, On preparing for death, On the sentiments we shall have at	p. 12.
7.	On preparing for acase,	P. 14.
ð.	On the jentiments we man bave at	
	our death,	p. 15.
9.	On the death of the just man,	p. 17.
10.	On the death of the wicked,	p. 12.
II.	On the condition of the body after a	leath.p. 22.
12.	On the souls first entring into ano	ther world.
	Line of Art Inscension Institute a	p. 23.
13.	On the particular judgment after d	eath, p.25.
14.	On the particular judgment after do On the examination of the soul in	judgment,
1.0		p. 27.
T.C.	On the different states of departed	Souls before
_	the last day,	
16	On the sufferings of souls in the m	iddle fate
10.	on the justice of joins in the	
	Action to the Contract when their	p. 32.
		17. On

17

18

20

22

23

2 2 2

> 74-29-11-11-

	hat had
17. On the terrours of the last day,	P . 34.
18. On the general refurrection,	P. 36.
19. On the coming of the Judge,	p. 36.
20. On the separation of the good and t	be bad,
Action of the property of the sound of	p. 40.
21. On the opening of the books,	p. 42.
22. On the conversion of St. Mary Mag	
the more fluction of the pullars. Q. 102.	
23. On the last sentence of the good.	p. 46.
24. On the last sentence of the wicked.	p. 48.
25. On St. James,	p. 50.
26. On St. Anne,	P. 52.
27. On Hell,	
28. Some other considerations on bell.	P. 57.
29. On the prison of bell,	p. 58.
30. On the entertainments of bell,	p. 60.
38. On the fire of bell,	
August 1. On the pain of loss in bell,	р. 63.
2. On the worm of bell,	
3. On a miserable eternity,	p. 67.
4. On the happiness of heaven,	
5. On the good things of our Lord, in	the land
of the living,	P. 71.
. 6. On the Transfiguration of our Lord,	
. 7. On the glory of the beavenly Jerusalem	
8. On the happy society of the beaven	
falem, "slandsom	
9. On the eternal enjoyment of God,	p. 79.
10. On St. Laurence, wat has garagand a	p. 81.
11. On the endowments of the glorified i	bodies in
n cleanness of beart. , especial 139	Op. 83.
12. On a happy eternity, to givenian odt of	
13. On conformity with the will of God,	p. 87.
14. On the motives that oblige us to a p	perpetual
conformity with the will of God,	p. 89.
(Ö.11:	15. On

Tue CON FIET	J. 111
15. On the Assumption of the bessed Vir.	
tion of the bleffed Virgin, Luke	
17. On resignation to the will of God	
of sufferings,	p. 95.
18. On self denial,	p. 98.
19. On the mortification of the interior	
20. On the mortification of the passions	
21. On the mortification of the predon	minant paf-
. 64 . Jion, was all the said the said the	p. 104.
22. On the mortification of the sensu	al appetite,
	p. 106.
23. On the mortification of curiosity,	p. 105.
24. On the gospel for St. Bartholomew	, Luke vi.
32 .912. &c by a street of	p. 1-10.
25. On bumility,	p. 112.
26. On the school of humility,	
27. On the master of whom we are to	
and a lity, Mad to serious to	
28. On the fruits of humility,	
29. On other fruits of humility,	ALL LANDS AND ADDRESS OF THE PARTY OF THE PA
30. On the degrees of humility,	and the second s
31. On the practice of humility,	
September 1. On the eight beatitudes,	St. Matt. v.
2. On poverty of spirit,	p. 127.
2. On poverty of spirit,	
	p. 131.
4. On mourning,	
5. On hungering and thirsting after ju	
6. On being merciful,	p. 137.
7. On cleanness of beart.	р. 139.
8. On the nativity of the bleffed Virg	in, p.141.
9. On being peacemakers,	33 MP. 143.
10. On the means of preserving and	maintaining
the peace of the foul,	N. P. 145.
15.07	11. On

iv	The CONTENTS	
11.	On suffering persecution for justice sake,	p. 147
12.	On the virtue of patience,	p. 149.
13.	On the means of acquiring patience,	p. 151.
14.	On the exaltation of the Cross,	p. 153.
15.	On the presence of God,	p. 155.
16.	On the exercice of the presence of God,	p.158.
17.	On the advantages of this exercice of	the pre-
0 1 2	Jence of God,	p. 160.
	On the zirtue of obedience,	
19.	On the fruits of obedience,	p. 165.
20	On keeping the commandments,	p. 167.
21.	On St. Matthew,	p. 170.
22.	On the worship of God, enjoined by	the first
10	commandment,	p. 172.
	On the prohibition of idol worship,	
	On honouring God's holy name,	-
	On keeping boly the Lords day,	
	Honor thy father and thy mother, &c.	
	Thou shalt not kill,	
	On spiritual murder,	
	On Michaelmas day,	
	Thoushalt not commit adultery,	
	ober 1. Thou shalt not steal,	
2.	On our Guardian Angels,	p. 195
3.	Thou shalt not bear false witness aga	inst thy
60.06	neighbour, On rash judgment,	p. 197.
4.	On rash judgment,	p. 200.
	On avoiding all manner of lies,	
6.	Thou shalt not covet,	p. 204.
. 7	On the precepts of the church.	p. 200.
. 8.	On the vice of pride, and say garnalk	p. 203.
90	On the malignity of pride, a significant of the Other prescriptions against pride,	p.12113
10	Remeales against pride, d rains of s	vp.1213
11,	Outer prescriptions against pride,	p. 215.
12	On vain glory,	p. 217.
	i.i.	3. Pres-

.

The TCONTENTS.	V
13. Prescriptions against vain glory,	P. 219.
14. On the vice of covetousness.	P. 222.
15. Prescriptions against covetousness, o	
the exalication of the Grefs, storit usite 153	P. 224.
16. On the vice of impurity,	p. 227.
17. Prescriptions against impurity,	p. 229
18. On the virtue of chastity,	p. 231.
19. On the vice of anger,	p. 233.
20. Remedies against the vice of anger,	p. 236.
21. On the vice of intemperance,	p. 238.
22. Prescriptions against intemperance,	p. 240.
23. On the vice of envy,	p. 242.
24. Remedies against envy,	p. 244.
25. On the vice of spiritual sloth,	p. 246.
26. On the remedies against spiritual sloth	20 2 3 Ac Ar
27. On the Christians warfare,	p. 251.
28. On St. Simon, and St. Jude,	p. 253.
29 On the Christians armour,	p. 256.
30. On the Christians conslict.	p. 258.
31. On the four Cardinal virtues,	p. 260.
November I On the feast of all the Saints	AND DESCRIPTION
2. On the commemoration of all fouls,	p. 265.
3. On the obligation of all Christians to l	e saints,
Acide description of the state	p. 268.
4. On the means we all have to become	0.57.55
Contraction of American	p. 270,
5. On the perfection of our ordinary	N 10 4 3
6 On the Constitute of the Chailliants	P 273.
6. On the sanctity of the Christian's	F 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5
of Third of the Church and and Chair of Chair	P 275.
2: Ora thing is necessary Toka wild	P. 270.
of Strive to enter by the detroit got	D Zoo.
9, On following the light of Christ, 81. One thing is necessary, Luke x. 42. 9. Strive to enter by the narrow gate xiii, 24.	2 Dake
are glory. Prost in	10. No
13. Pref-	10.110
	1

viiv	The CONTENTS.
10.	No man can serve two masters, Mart. vi. 24.
570.	He that doth not renounce all that he pot- fesseth cannot be my disciple, Luke xiv.33. p. 287.
12.	If any man will come after me, let him deny himself, Matt. xvi. 24. p. 289.
13.	Except your justice exceed that of the Scribes and Pharisees, you shall not enter
. E	into the Kingdom of heaven, Matt. v. 20. p. 291.
40	The Kingdom of heaven is like unto a trea- fure, &c. Matt. xiii. 44. p. 204.
15.	On the parable of the marriage feast, Matt.
16.	On the parable of the barren fig tree, Luke xiii.
17.	On the parable of the prodigal son, Luke xv. p. 302.
18.	On the parable of the unjust steward, Luke xvi.
19.	On the rich man, and the poor beggar, Luke xvi.
20.	On the charitable Samaritan, Luke x. p. 310. On the presentation of the blessed Virgin,
	On the Pharisee and the Publican, Luke xviii.
23.	On the parable of the grain of mastard seed, Matt. xiii.  p. 315. p. 318.
24.	On the parable of the ten Virgins, Matt xxv.
25.	On the parable of the talents, Matt. xxv.  p. 321.  p. 321.  p. 323. 26. On
380. . Ox	Ti dmoor 2 red to 26. On

D

	The CONTENTS	. vii
26:	On the parable of the vineyard let	
8	bandmen, Matt. xxi.	p. 326.
27.	On the merciful dealings of Chris	t our Lord
	with finners.	p. 329.
28.	with sinners, On the conversion of Zacheus,	Luke xix.
29.	On Christ's weeping over Jerusalem	Luke xix:
ene	e vour autrical extend that, of	
30	On St. Andrew,	
	ember 1. On the time of Advent,	
2.	On what we must do to prepare the	way of the
	Lord, said a grant to me bem	p. 341.
	On the miracles of Christ our Lord	P. 344.
	On our Lords cleansing the lepers,	P. 347:
	On our Lords stilling the storm at	
	feeding the multitudes,	
	On the lessons that are to be learns	
	miracles of our Lord,	P. 353.
	On our Lord giving fight to the	114
11/3	raising the dead to life,	P. 355
	On the conception of the blessed Virg	
. 9.	On the purity with which we are our souls for Christ.	
10	On purifying the interiour powers	p. 361.
10.	On purifying the intersour powers	p. 364.
II.	On purifying our actions,	p. 366.
	On the Angelical Salutation,	p. 369.
	On the wonders of God in the Inco	
1	bis Son.	D 272
14.	his Son, On the glory of God in the Incarno	ation of bis
.VX	Sould survey may and to aldown a	P. 375.
15.	Son, On the glory the Son of God go Father in his mother's womb, On the charity of the Son of God for	ives to bis
.VX	Father in his mother's womb.	P. 378.
16.	On the charity of the Son of God for	r us, in bis
OB	mother's womb.	p. 380.
		17. On

#### viii The CONTENTS.

ATTER	THE CONTENT	J
37.	On the benefits which the fon of	God brings
	to us by his incarnation,	p. 383.
18.	On other benefits of our Saviour t	o mankind,
	by bis incarnation,	p. 3 6.
19.	On our Saviour as our King, and	our priest,
		p. 389.
20.	On our Saviour as our sacrifice,	p.392.
21.	On St. Thomas the Apostle,	P. 395.
22.	On the Ember week in Advent,	p. 398.
23.	On the preparation for the birth	of Christ,
3.34		p. 400.
24.	On the birth of Christ,	p. 403.
25.	On Christmas-Day	p. 406.
26.	On St. Stephen,	p. 408.
27.	On St. John the Apostle and	Evangelist,
CB.	On the holy Innocents,	p. 411.
29.	On the gospel of the good sheph read for St. Thomas of Canterba	The state of the s
30.	On the conclusion of the year,	Charles Control
31.	On the gospel read for St. Silv	ester, Luke
	xii. 35. &c.	p. 420.

Pa P. P. P.

P. P. P. P.

37. On the benefits which the fon of God brings to us by his incarnation.

18. On other headle of our Saviour to mankind, by his incarnation,

29 his incarnation,

29. On our Suvious as our King, and our pring,

# ERRATA in Vol. II.

Page 23. line 21. Read you are.

P. 27. 1. 33. Read what use thou hast made of.

P. 47. 1. 12. Read and come.

68£.d

.

.

,

.

.

>

.

.

.

e o. P. 180. 1. 39. Read folemnly.

P. 186. 1. 29. Read it daringly.

1. 30. Read interest.

P. 227. 1. 31. Read of the flesh.

P. 247.1. 32. Read an for aa.

P. 250. l. 21. Read is it not.

P. 252. 1. 16. Read often.

P. 254. l. 32. Read calling.

P. 256. l. 9. Read girt.

1. 33. Read girt about.

P. 372. 1. 7. Read and offering.

and he was a part of the difference of the state of the s 135 Lord, at his company of the feet of watering will all and the first of the species were a feet of Sucheling paid so there as the edge of the second of the se Between the White was ready also store in the an a garden De The state of the A L A St. II. Co., in the the week fine at. Head you are a margin from The South and west Saturday Healt . Rel 12 South many the first color of the first the property by any of Keat administration of the said of production of the data according to the design of the desi Bung, h. et Mead of the Link, beer to Property of Real of the on. which die Dead is much believe Angle, Mid. Mend when P. 186 A. St. Care Land and Sec. 186 A. 187 A. Sec. 186 A. Sec. 186 A. 187 A. Sec. 186 A. Sec. 186 A. 187 A. Sec. 186 A. 187 A. Sec. 186 A. Sec Monte see seems transferry are seemen The art of the line of arting. the same than a suppose that we have A STATE OF THE STA the state of the s North State of the World State of the State The second secon The second of the second The state of the state of the state of They and the course with amading Name succeeding an augippential decition the thought and the armed also an nothing 31 404 19 185 te us conform surfaves to us the description anolaos su sa 26140 10 FOR lives O let us always spice of Who has

C

\*

.

5.4

if i

is vic

mo eter fely as

ma wh one spen tion

use this guil

cion

H. X

1.4

in

100

110

CKD

1.4

LIVES ..

Vol. II.

#### CONSIDERATIONS

and the second of the second o

to color is not spect we

or the preliminal result is no defined trust

CHRISTIAN TRUTHS, and CHRISTIAN DUTIES,
DIGESTED into MEDITATIONS

For every Day in the Year.

#### PART THE SECOND.

# July 1.

On Time, and Eternity.

ONSIDER first, how pretious a thing time is, which we are so apt to squander away, as if it were of no value. Time is the measure of our lives: therefore as much as we lofe of our time, fo much of our lives is absolutely loft. All our time is given us, in order to our employing it in the fervice of our maker; and by that means fecuring to our fouls a happy eternity; and there is not one moment of it, in which we may not labour for an eternity; and in which we may not store up for ourselves a treasure for an eternity: so that, as many as we lose of these precious moments, they are so many lost eternities. Our time is a talent, with which God has entrusted us; and of which he will one day demand of us a strict account, how we have fpent every hour of it. Our falvation, or damnation for eternity, will depend upon the good or bad use of our time. Ah! how little do we think of this? How little do we think of the fine we are daily guilty of, in fquandering away fo much of this precious time?

Con-

Confider 2dly, how thort is the whole time of this mortal life: a mere nothing compared with eternity: and how very quickly it passes away. When palt, 'tis gone; it is no more; it leaves no footsteps behind it. Time to come is not ours: we cannot promise ourselves one moment of it. The present time is all we can call our own: and God only knows how long it will be fo. It flies away in an instant; and when once it is gone, it cannot be called back. Our hours, one after another, all poste away with precipitate hafte, into the vast gulph of eternity, and are swallowed up there, and then appear no more. The very moment, in which we are reading this line, is just passing, never, never more to return. And as many of these hours, as many of these moments, as are once lost, are lost for ever: the loss is irreparable. Learn hence, O my foul to fet a just value upon thy present time: learn to husband it well, and employ it all to the best advantage.

he

to th in

gr

ele

ful

to

Gh

me

(Li

al W

five

Consider 3dly, that as all time is short, and passes quickly away; so all the temperal enjoyments, of the honours, riches, and pleasures of this world, are of the like condition, they all pass away with time: they are all transitory, uncertain, and inconstant. Only eternity, and the goods or evils, which it comprizes, are truly great; as being without end, without change, without comparison; admitting of no mixture of evil in it's goods; nor any allay of comfort in it's evils. O, how quickly does the glory of this world pass away! How very soon will all temporal grandeur, all worldly pride and state, all the riches and pleasures of worldlings, be buried in the cossin! A few short years are more than any one can promise himself! And after that, poor singer, what will become of thee! Alas! the worms will prey upon the body; and merciles devils on thy unrepending soul! They worldly friends will all forget thee: The very stones, on which thou half got thy name engraved, will not long out live

of

er-

ien

eps

not

ent

nly

213

als ofte

of apwe

ver as

loft

O

ne:

the ren

iffes

of

orld.

with

con-

hich

end,

g of

y of

the foon

and

s, be

more

that, nathe

devils

will

thou

t live thee. thee. O how true is that fentence: vanity of vanities. and all is vanity, but to love God and to ferve him alone! Kempis.

Conclude to make fuch use of this present time, and of all temporary things, as to make them ferviceable to thy foul in her journey towards eternity. But take care not to let thy heart cleave to them, by any disorderly affection, lest thou be entangled in them, and periff with them, on at he sond ment Bas stanffait

# led back. Our hours, one after another, all poste

away with president have the offer the vaft gulph of eternity and the lowest of their and then appear in ignit beliefed virgin, pear the bleffed Virgin, we

ONSIDER first, how the Blessed Virgin, having now conceived in her womb the Son of God; and having learnt from the Angel Gabriel that her kinswoman St. Elizabeth had also, by a miracle, conceived a fon, in her old age; makes hafte to vifit her: and being now full of God herfelf, carries her treasure with her to the house of Zachary; to impart, out of the abundance of it, grace and fanctity, both to the mother, and to the fon. See, my foul, how the Son of God incarnate for us, whilst he is yet in his mother's womb, begins to communicate his graces, not only to his Bleffed Mother herfelf, by elevating her foul daily more and more to a greater fulnels of grace; but also to John Baptist his forerunner, (by fanctifying him before he is born,) and to holy St, Elizabeth, by filling her with the Holy Ghost; and making his Blessed Mother the instrument of these his wonders. Give ear to the Gospel (Luke i. 39. &c) ' Mary rifing up in those days, went into the hill country with halte, into a city of Juda. And the entered into the house of Zachary, and saluted Elizabeth. And it came to pass that when Elizabeth heard the falutation of Mary, the infant leaped in her womb; and Elizabeth was filled with the Holy Ghoft; and the cried out with via loud voice, and laid; Bleffed art thou among

women; and bleffed is the fruit of thy womb. And whence is this to me, that the Mother of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished, that were spoken to thee by the Lord &c.' This visitation, so full of mysteries, and the source of many extraordinary graces, is honoured, by the church, in the session

de

de

di

hí

tr

be

fle

eff

th

ne

W

thi

tic

ma

MY

his

tio

don

my

tha

Vit

Son

lov

her

to

adn

afci

2012

in

fo

Lea

111

Wor

mar

thee

thy

day.

Consider 2dly more in particular the wonders of this day's visit. See how at the first voice of the mother of God, by the all powerful grace of him whom the bears in her womb, the Baptist is immediately cleanfed from original fin: fee how he is justified, and fanctified in his mothers womb. See how the use of reason is advanced in him; and how in that darksome prison, he is made sensible of the presence of the true light, which enlighteneth every man that cometh into this world. See with what ardour of devotion and love he is carried towards his Lord, and his fovereign Good; and leaps for joy, at his prefence; longing as it were to break forth from his confinement, and to go before him, and publish aloud to all the world; Behold the Lamb of God! Behold be that taketh away the fin of the world! John i. 20. But fee also the wonderful lights, and extraordinary graces, that are communicated to St. Elizabeth, by this visitation: see how she is filled with the Holy Ghost: see in how clear a manner, the great mystery of the incarnation of the Son God, with all its consequences and fruits, is revealed to her; what a fense she has of the high dignity of the Virgin Mother of God, and with what ardour of devotion the publishes aloud the fentiments of her foul; and glorifies both the Son, and the Mother; acknowledging herfelf infinitely unworthy of to great a favour, as that of a wifit from them. Bles thy Lord, my foul, for all these wonbleffings

but

my

oon

my And

soor

n to l of

ces,

303

s of the

him

101-

ne is See

how

f the

every t ar-

s his

y, at

from

iblish

God!

orld!

, and

to St.

filled

mner,

Son

is re-

high

With

e fen-

15 and

nwor-

from dwou.

ders

ders of his grace; and learn with what fentiments of devotion; with what faith; with what hope; with what love; with what humility; thou oughtest to draw hear to this fame Lords on our altars, lying hid in the facred mysteries. Learn also what extraordinary graces may be drawn from this inexhaustible source of all grace: as also how great the benefit is of his vifiting mankind, by his being made flesh, and dwelling among st us: and how powerful and effectual is the intercession of his Blessed Mother, for the procuring from him the greatest bleffings to Confider adly more in particular teludyensilitéd Consider 3dly, how the foul of the Virgin Mother was affected upon this occasion. She has expressed

the fentiments of her heart, in that admirable canticle she then pronounced. My foul, faith she, doth magnify the Bord : and my Spirit hath rejoiced in God my Saviour. Because he bath regarded the humility of his handmerd: for behold from henceforth all generations shall call me bleffed. For he that is mighty bath done great things to me, and holy is his name. &c. See, my foul, in these words, as well as in all the rest of that divine canticle, the wonderful sense this Blessed Virgin had of the infinite goodness and mercy of God, in the great work of the incarnation of his Son: her exceeding great joy in God, joined with love and praise on that occasion; her gratitude, for her having been freely chosen by the divine bounty to be the happy instrument of God, in effecting that admirable work: and her most profound humility, in ascribing nothing at all to herself; but giving all the glory to God; and admiring his wonderful ways. in choosing for fo great a work, fo weak, fo mean, to lowly an inftrument, as the eftermed herfelf. Learn, O my foul, to mitate these her sentimente

Conclude to give thanks to our Lord, for all his wonders, wrought at this vilitation; and for the many vilits, with which he fo frequently favours thee. Beware left any want of correspondence on thy party deprive thee of thy hard in the great

bleffings

rather than the Tuly 3 reverse for felves; fuch a crystal for

T

V

etl

C

V

ti

13

10

it

n

tl

2

0

pl

m

fo

th

h

not

oth

ani 5 Di

DRE

nG

ha 1.pl

iad

On the good employment of time.

ONSIDER first, how great a treasure time is, when well employed. Every hour of it is of far greater value than all the kingdoms of the earth because in every hour of it, if well employed, we may purchase an eternal kingdom in heaven: but all the kingdoms of the earth put together, are not able to purchase, for the dying finner, one hour of time, in his greatest want of it. Ah! 'tis (then, that finners will begin to be convinced of the value of time, and of the infinite importance of employing it well ; when they shall fee themselves upon the brink of eternity, and when there shall be no more time for them. a But O! what would not the damned in hell give for tone of these hours? And how well would they employ it, if it could be allowed them? But alas! they would not work, whilft the time was; whilft they had the day-light before them: and now the difmal and eteranal night has overtaken them, in which there is no stime to work; and in which they shall with a bitter, but fruitless, repentance, eternally condemn their past folly and madness, in misemploying and squandering away, during life, fo much precious time. O Christians Let us learn to be wife at their expence! The wife Confider 2dly, the first obligation, incumbent upon ins all, sofoempleying our whole time to the best ad-- vantageo Our time is not our own it belongs to our maker, it is lent us by our Lord and mafter. The Hervancois firelly bound to employ his time, in the dervice of his mafter: he is both an idle, and a wicked b fervant, if being hired to work, he fpends his time in -play-ubWhat there must we think of ourselves, if being made, and fentainto this world, by our great emit troth editions and been spirit the floor time ladvantages, that are to be found in employing well thy time;

**B** 

fuch

ts.

VIII

151

feir

797

3037

f far

may

eithe

coto

ni og

and

when

But

one

y it,

rould

the

eter-

is no

itter,

pait

ering

**Stians** 

upon

A ad-

gs to

nithe

ricked

me in

ves, if

great

time

ladvar

OSA

of our mortal life in ferving him, and doing his will, we fquander it all away in empty amusements, worldly diversions, and vanities; or in doing our own will, rather than his? Ah! Christians, deceive not yourfelves: fuch a crying injufficeas this calls to heaven for vengeance; the wasting and destroying so much of your mafters precious time, (more precious by far than all the goods of the world) will never pass unpunished. If you are to be accountable for every idle word, how much more for every idle hour? O! reflect how much it cost your dear redeemer to purchase for you this time. By fin you had forfeited your life, and confequently your time, and incurred the guilt of a double death and whatfoever time God has allowed you, fince your fin, has been purchased for you by the blood of Christ, in order to your repentance, and a new life. It has cost him an infinite price; it belongs to him to the alienating it from him is a robbery; it is a facrilege: it is perverting to your greater damnation what he purchased for your salvation.

Confider 3dly, the immense treasures of grace, and the everlasting glory, that may be continually stored up, by a good employment of time. There is not one moment of all the time of this mortal life, in which, if well employed, we may not purchase a new degree of eternal blifs: now every new degree of eternal blifs, is fomething infinitely more precious, and more defirable, than all the riches, and all the kingdoms of the earth. What a loss it is then to lose any of these happy moments: it is lofing fo many immense and eternal treasures. A loss so great, that if the happy state of the blessed in heaven could admit of any such thing as grief, they would certainly regret to all eteranity, all those moments of the time of their mortal pilgrimage, which they had not employed to the best advantage when they shall clearly see, in the light of God, what an immense increase of eternal glory, and happiness, they might have acquired, by the due emaplayment of all those precious moments, share gried emi Concluded to have ever before thy aves the infinite advantages, that are to be found in employing well thy

of.

fin

laf

W

the

its

ma

up

for fur

COL

Bu

qu

WI

ete

200

he

to

ing

the

thi fet

adl

der

tim

bee

COI

har wie

the

nit

the

ha

fatt

ner

net

30

8

time; and the strict obligation thou hast of spending it all in the service of thy Maker; and this according to his ordinance; and agreeably to the end for which he sent thee hither; and for which he gives thee all thy time. And ever remember, that in his account, all that time will be considered, as idly spent, and quite squandered away, that has not been dedicated to the doing his will.

# for fomething : we are fond the noun delies and pize. Sures, as if they were 14 yluff and we are afraid of

On remembring our last things in the

ONSIDER first, those words of the wife man (Ecclus. vii. 40.) In all thy works remember thy last end, and thou shalt never sin: and reflect how true it is, that the memory of the four last things has a wonderful efficacy, to restrain the soul from fin; and to take off the heart from the affections to it. The remembrance of death, the view of the grave, of the coffin, of the shroud, of the worms, and the maggots; and of the speedy corruption of this carcass of ours; the ferious, and frequent consideration, of the necessity of our quickly parting with all that we love in this world; and of our being forfaken, and prefently forgotten by all; must needs humble our pride, and vain-glory; abate our fondness for this world, and its deluding toys; check our fenfual and carnal inclinations; and keep all our passions under. O! the lust of the flesh, the lust of the eyes, and the pride of life, can never endure the fight of the grave. But then when we look beyond the grave; and meditate at leifure on the frict account we must one day give to an all-wife, all-powerful and most just judge, who cannot endure iniquity : when we consider that his eye is ever upon all our thoughts, words, and works; and that they are all to be weighed in the scales of his divine justice; and according asthey are therefound, we are to be rewarded or punished for endless ages; and to be either infinitely happy, or infinitely miserable: how is it possible that in the midst among

among

of fuch confiderations as these, we should dare to

ling

ling

nich

all

Tall

uite

the

mak

103

ועדכש

2000

But

man

last

t IS

rful

off

em •

Him

and

the

ty of

rld;

n by

ry;

ding

and

the

the

rond

ac-

rful

hen

hts

be

ding

fhed

CT

nidft

of

.10

Confider adly, that the remembrance of the four last things wonderfully ferves, to correct the errors of worldlings; to open their eyes to truth; and to thut them to vanity. The transitory things of this world, its goods, and its evils, as we call them, are apt to make a great impression on our poor souls, up, as they are, in this earthly prison. We take them for fomething: we are fond of honour, riches and pleafures, as if they were folid goods: and we are afraid of contempt, poverty, and pain; as if they were real evils. But the meditating on our last end undeceives us; it quickly convinces us, that all is nothing that paffes with time; that nothing is truly great, but what is eternal; that those things deserve not the name of goods, that contribute nothing to make us either good here, or happy hereafter: and that those are no evils, which help to bring us to an infinite good . In fine, as to all the falle maxime of the world, and the prevailing opinions and practices of its unhappy flaves, and their abettors; this kind of confideration on the laft things exposes the folly and madness of them all; and fets it in fuch a light, as to determine the foul to adhere no longer to fuch perverie, and erroneous notions, as will certainly be changed in death, condemned at the last judgment, and if not recalled in time, punished in hell, for all eternity.

Consider 3dly, the manifold fruits, which have been heretofore, and are daily produced, by the serious consideration of the four last things. Even the most hardened finners have often been converted from their wicked ways, to all penitential life, by the terror of those thundering truths, death, judgment, hell, oter, nityle. The preaching, thereading, and meditating on these truths, has sent numbers into defarts, or religious howses, there to secure their deternal salvation by a santly life and such considerations as these have generally laid the first soundation evento the minst emici nebt sands by a sent sands and such considerations as these have generally laid the first soundation evento the minst emici nebt sands by a sent sands and such considerations as these have generally laid the first soundation evento the minst emici nebt sands by a sent sands and such considerations as these have generally laid the first soundation event to the minst emich ment sands and such considerations as these have generally laid the first soundation event of the minst emich.

among the filent monuments of the dead, who made fome noise heretofore in the world; but now are thought of no more! What lectures, what instructions, what exhortations, may we not daily receive, by attending in spirit at the trials of the great bar; by going down, while we are alive, into the darksome dungeons below, and viewing at leifure what is doing there; and by afcending up into heaven, and contemplating those happy mansions of eternal bliss, prepared for the reward, of the momentary labours, and fufferings, of the fervants of God? O let us daily frequent these schools.

Conclude to make it thy practice to think often on these important subjects, which so nearly concern thy everlafting welfare. It will be a fovereign means to prevent an unprovided death: it will teach thee to be always in readiness for judgment: it will keep thee

out of hell: and bring thee to heaven.

flear of funden

# elegand ground has a July to 5 on which aw the shad

#### On the certainty of death.

CONSIDER first, that there is nothing more certain than death. It is appointed for all men once to die, and after that judgment, Hebr. ix. 27: The fentence is general: 'tis pronounced upon all the children of Adam; Ecclus xli. c. Neither riches, nor dignity, nor strength, nor wistom, nor all the power of the world, can exempt any one from this common doom. From the first moment of our birth, we are haftening towards our death: every moment brings us nearer to it. The day will come, when we shall never fee the might: or the night will come, when the Sun will no more rife to us. The day will most certainly come, when though my foul, who sart reading thefe lines, must bid a long farewell to this cheating world, and to all thou haft admined therein, and even to thy own body, the sitdle vidual companion of thy life; and take thy journey to another country, a ftrange and unknown land to Bail thee ;

nee ear ifh · U i (

ver nd 0 2 re goff

en

ente who we. his

ball and and ive

dear cari thei will

thef fide whi ...

of 1 if th pofe dyin caui ther ther

Allo rem héar of t tools

Ecci : 99 hee; where all thou fettest a value on here will apear as smoke. O learn then to despise all these peishable things; and to set thy heart on nothing, since

Il must be taken away by death.

nade

are

ruc-

ive.

bar:

ark-

what

and

blifs,

ours,

t us

ften

cern

eans

e to

bevil

death

more

n once

The

chil-

dig-

er of

mon

, we

ment

lion

The

foul

fare-

t ad-

ofbine

imey!

do

thee;

Confider adly, that death is not only certain; but enerally speaking much nigher than we imagine. If ver we look upon death, 'tis generally with the wrong nd of the perspective glass, that removes the object o a great diftance, when indeed 'tis very near. We are apt to flatter ourselves, with the worldling in the gospel, Luke xii. with the expectation, of many years enjoyment, of our worldly goods and pleasures: and when we least of all suspect it, we are called away: we must fuddenly be gone : Thou fool, faith our Lord, his night do they require thy foul of thee; and whose hall those things be which thou hast provided? Thouands are dying, this very hour, throughout the world: and perhaps not one of them all, but expected to have ived many more years. We daily hear of fudden deaths: we daily hear of young and strong people carried off by fhort ficknesses, in the very flower of their age: and why will we deceive ourselves? Why will we vainly imagine ourselves out of the reach of these arrows of death, that are falling so thick on all fides of us? Ah! fool, why dost thou think to live long. when thou art not fure of one day? Kempis. a somethat

Consider 3dly, the wretched blindness and stupidity of mortals, that think so little of death, and live as if they were to be always here: and by this means, expose themselves every day to the dreadful danger, of dying in their sins. And yet alas! all this while they cannot be ignorant, that death is continually following them at their heels: they even carry it about with them, in the stail composition of their mortal frame. All the things about them, by their continual sading, remind them of their mortality. They daily see, or hear of deaths, or burials; or meet with the monuments of the dead; who from their silent tombs, cease not to admonish them, in the words of the wisemany. Exchanges are with the monuments of the dead; who from their silent tombs, cease not to admonish them, in the words of the wisemany.

shall be for Yesterday for me, and to day for thee. O my foul, do thou at least give ear to this admonition: keep death always before thy eyes; and when it comes,

thou shalt have nothing to fear.

Conclude, fince thou must fo quickly be gone from hence, to fet thy house now in order; and to make all necessary provisions for that long journey, which thou must shortly take : and ever strive to be such in life as thou defirest to be found in death.

### July 6.

On the uncertainty of the time and manner of our death.

CONSIDER first, that death is the passage from time to eternity. If we die well, it will be well with us, for all eternity: but if we die ill, it will be ill with us, for endless ages: so that upon this one moment of death depends a long eternity. But when shall this moment come? When shall we die? Shall it be this night, or to morrow? Shall it be a week; a month, a year hence, &c? Oh! of all this we know nothing at all: only that it will be, when we least look for it: For our Lord has affured us, that he shall come, like a thief in the night, that is when we least think on it. Luke xii. And therefore he tells us we must always watch, and always be ready: for if we are surprized, and die in our fins, we are lost forever.

Confider 2dly, that we are not only wholly ignorant of the time of our death; but also of all other circumstances relating to it. We neither know the place, where we shall die; nor the manner how we Ihall die; nor whether our death shall be violent, or natural; by fever, or confumption; gentle, or tharp, of quick dispatch, or more lingring; at home or abroad; whether our last illness thall deprive us of our fenses, or no; whether we shall have the affile tance of our ghostly father, and the helps of the

acı

the

ma

our

are

wif

ed

ful

to

exp ma

wh do

(

the no

die tun

tak

die

wit

bac

hav

dea

mif

do

nev

tho

a co

tol

aga

elfe

विश्वित्र भी

thee.

from ke all thou n life

f our

from

well be sone when Shall week; is we en we, that when e tells

ignoother

iolent, fharp; me or us of

alliof the facta-

BULV

facraments, or no; what dispositions our souls shall then be in; or what ability we shall then have, to make proper use of those last moments, upon which our all depends, for eternity. Alas! all these things are quite hidden from us: no wit, no learning, no wisdom upon earth can help any man to the knowledge of any one of these things. O let this dreadful uncertainty, of all the particulars, that relate to our death, determine us to live always in the expectation, and preparation for death: that we may not have that great work to do, at a time, when we shall have no convenience or ability to do it.

Consider 3dly, that death being so certain, and the time and manner of it so uncertain; it would be no small satisfaction to a poor sinner, if he could die more than once; that so if he had the missortune once to die ill, he might repair the sault, by taking more care a second time. But alas! we can die but once: and when once we have set our soot within the gates of eternity, there is no coming back: and if it be a miserable eternity, into which we have stept, there is no redemption: we pass from death to a second death, to the very extremity of misery, without end or remedy. O how hard it is to do that well, which we can do but once; and can never try or practise beforehand! O my soul see then thou take care to study well this important lesson; by a continual preparation for death.

Conclude to make it the great business of thy life to learn to die well. Remember there is no security against an evil death but a good life: every thing else leaves thee exposed to dreadful uncertainties.

Vol. II. bederen er C et evit sent of July

ne triends andeate, that will never locake us tou

with emotive of a division of the day, where of

# the never tempt God, by designing to live in fin; and then to die in 21 c. duff expeding so extranamary a miracle of re duff to pass from being a

#### On preparing for death.

ONSIDER first, that the preparing for death, is a business of the utmost importance: it is the great business of life. We came into this world, as pilgrims and travellers, to make the best of our way, towards our true and everlasting home, a happy eternity. The great business of our whole life, is to fecure this happy eternity: and nothing elfe can fecure it but a good death. This is the necessary gate, thro' which we must pass to eternal life; if we think of arriving at it, by any other way, we shall miss the road. A good death then must be the study and business of our whole life: our whole life ought to be a preparation for it. Happy they who are contitinually preparing for it by a good life! Unhappy they who defer their preparation to their deathbed; and thereby put the islue of an eternity upon the poor chance of a deathbed performance!

Consider 2dly, the great but general errour of men, who promise themselves to do great things in point of devotion and contrition, when they are fick and like to die; and upon the confidence of this, are often careless in preparing for death, during the time of their health. Alas! how strangely will they one day find themselves deceived! For if a small pain, or indisposition, be enough at any time to spoil all our devotion, what must a mortal illness be: when either the dulness and stupidity, caused by the diftemper, or the anguish of body and mind, scarce allow of any application at all of our thoughts, to the greatest of all our concerns? O my foul, see thou fuffer not thyself to be thus imposed upon. Do now all thou art able; prepare thyfelf now for thy laft end, by daily and fervent acts of devotion and contrition; every night strive to put thyself in the condition, in which thou defirest to be found at thy death:

Rut

But

and ordinave

ng

Fod

C

or

nd

efh

mor

on,

he

agi

ur

ati

ur

6

hal

ne

her

or

all

C

y :

ot

oir

hy

NWOD

But never tempt God, by defigning to live in fin; and then to die in grace; or by expecting fo extraordinary a miracle of grace, as to pass from being a lave, all thy life-time, to fin and Satan, to the lovg of God above all things, at thy death. No, no,

God is not to be mocked in this manner.

But me

16.110 .976

70 20

death,

t is the rld, as

of our

happy

is to

se can

ceffary

if we

Il miss

ly and

ght to

conti-

happy

thbed;

e poor

our of

ings in

re fick

f this,

ng the

y will

a fimall me to ess be:

by the fcarce

hts, to

ee thou o now

hy last

nd con-

e con-

death:

But

Confider 3dly, that the best manner of preparing or death, is to die daily, to our finful inclinations nd passions; to the love of the world, and of the esh, and to our own unhappy self-love, the root of I our evils; and this by the means of a general nortification, and felf-denial. This is that great lefon, perpetually inculcated by the Son of God, in he Gospel, of leaving all to follow him, of difenaging our hearts from all things else, of renouncing ur dearest affections for his fake, of denying and ating ourselves in this world, that so we may save our fouls, and possess our God forever in the world come. O how fweet, how happy, how fecure, hall our death be; if it finds us thus untied from he earth, and all earthly clogs! O how shall we hen long for the wings of the dove, to fly away om this land of mifery and fin, and to repose eterally in God!

Conclude to be ever preparing thyself for death; y refraining from all that thou wouldst then wish ot to have done: and by living every day, and oing every work, as if it were to be the last of

hy life: and thou shalt not fail to die happily.

### July 8.

On the sentiments we shall have at the hour the greatel of all our death, we lie to dispare edit

ONSIDER first, how different a judgment the foul will make of all things at the approahes of death, from that which she is apt to make life: O how shall the world then turn upside C 2 But

down before her eyes! Ah! my foul, how wilt thou then despise all worldly honours and preferments, when thou shalt see thyself at the brink of the grave, where the worms shall make no distinction between the king, and the beggar! How little account wilt thou then make of the praise, esteem or love of men, who will now think no more of thee! How wilt thou then undervalue thy riches; when thou shalt see them flipping away from thee, and leaving thee nothing but a coffin and a shroud! How contemptible shall all worldly pleafures then appear in thy eyes, which at the best could never afford thee any true satisfaction, and now shall shew what they really are, and dissolve into smoke! O let us make the same judgment now concerning all these things, as we shall do then! Let us weigh them all in these scales, and we shall not be cheated. For why should we set our affections upon fuch fhort-lived flippery toys? Why should we admit of a love, that cannot stand the test of death?

Confider 2dly, O my foul, what shall then be thy fentiments with regard to thy fins; of which perhaps thou hast hitherto made but small account? O how hideous, how odious, will they begin to appear to thee, how numerous, how enormous; when the curtain shall begin to be withdrawn, with which thy busy felf love has industriously hidden them, or disguisted the deformity and malice of them; and they shall be fet before thy eyes in their true light: when that false conscience, which thou hast framed to thyself, and under the cover of which thou hast passed over many things in thy confessions, as slight and inconsiderable, which thou wast ashamed to declare, or unwilling to forfake; shall no longer be able to maintain its ground, at the approach of death? O what anguish! What remorfe! What dread! What confusion! What despair will invade a poor dying sinner, at the fight of this dreadful scene, of this army of his fins drawn up in battel array against him! Ah! Christians let us be wife in time, and prevent fo great an evil dud editying in the eyes

Ho luft tog he pro tim

by

in

be,

vic

he

tho

bat

to

reg

thy

por

der

em

abu

but

the

reg the fuff and evice

he hat

nd

by taking all fuch precautions now, with regard to our ins, as we shall certainly wish to have taken then.

Confider 3dly, my foul, what thy fentiments shall be, at the time of thy death, with relation to the fervice of God, to virtue, and devotion? O how lovely hen shall the way of virtue appear to thee! O how wilt hou then wish to have always followed that charming bath! But what shall thy fentiments be with regard to the value of grace? How bitterly shalt thou then regret the neglect of fo many calls and invitations of thy gracious God; the lofs of fo many favourable opportunities, of storing up eternal treasures; the squandering away fo much of thy precious time; the mifemploying so many of Gods gifts and talents; the abuse of the sacraments, &c. Ah! how many great, but ungrateful truths, shall then discover themselves to the finner, against which he had shut his eyes before! How shall the false reasonings of the world, the deusions of his passions, the subtleties of his self-love, together with the affected ignorance of fuch things as he had no mind to know, all forfake him at the approaches of death; and leave him in the lurch, at the time of his greatest distress?

Conclude to enter into those fentiments now, with regard to all these things, that shall stand by thee at the hour of thy death. For why shouldst thou any longer luffer thyself to be the dupe of the world, the stesh, and the devil; and give into their impostures, with evident danger of the eternal loss of thy immortal foul.

### July 9.

On the death of the just man.

TONSIDER first, those words of the royal prophet, Pf. cxv. Precious in the fight of the Lord is he death of his faints. And reflect how true it is, hat the death of fuch as have ferved God, in good arnest, is indeed both precious in the fight of God, nd edifying in the eyes of men; because of those

happy

ling to tain its nguish! fulion! at the ais fins riftian an evil, os boby

t thou

ments, grave,

tween

it wilt men,

It thou

e them

othing

e shall

hich at

action, liffolve

t now

! Let

not be s upon

admit

be thy

perhaps ) how

o thee,

curtain

y busy

ifguifed hall be

en that

elf, and

r many lerable, B

happy dispositions, with which they meet death: especially that faith and confidence, which they have in the goodness and mercies of their heavenly Father, and in the infinite merits of Jesus Christ their redeemer; and that perfect conformity to the divine will; accompanied with a profound humility, a deep fenfe of forrow for fin, and an ardent love of God; with which they close their eyes, and yield up their fouls into their creator's hands. O what a happiness it is for a dying man to be in these dispositions! With what willingness does such a Christian as this, leave this world! What peace and tranquillity does he find in his foul, from the testimony of a good conscience! How joyfully does he fling himself into the arms of his tender father, who, he is well assured, will never reject his loving children, that cast their whole care upon him! O let my foul die the death of the just, and let my last end be like to theirs, Numb. xxiii. 10.

Confider 2dly, what a comfort it is to a good man, at the approaches of death, to fee himself now so near to the end of all his labours, of all the miseries of this wretched life, and of all those dangerous conflicts, and temptations, to which he has hitherto been exposed, from those mortal enemies of his foul, the world, the fiesh, and the devil; and to find himself just upon the point of being delivered from his long prison, from the body of this death, from the servitude of corruption, and from fin, that surroundeth bim, on all fides, in this vale of tears; and of being called home from his ban shment, to his true country, which he has always longed for. O what a fatisfaction it is to a lover of God to fee himself now at the gates of the heavenly Jerusalem, where he is to see, love and enjoy his God for ever! What a pleasure to look forward into that bleffed eternity; into which he is just now entring; and to fing with the pfalmift, Pf. cxxi. I rejoice at the things that are faid to me: we shall go into the house of the Lord. O bleffed are they that dwell in thy house O Lord, they shall praise thee for ever and ever. Pf. lxxxiii. To fuch fouls as these when they

216

ai

V

24

p.

07

th

at

h

ei

m

fh

w th

fo

111

bi

ft

W

ne

th

W

111

th

th

fu

pu

of

an

viour are directed, Luke xxi. 28. Look up, and lift up your heads: because your redemption is at hand.

Confider 3dly, the particular providence of God, in favour of his fervants at their death, expressed by the prophet, Pf. xl. 4. In those words: The Lord helps them on the bed of their forrow, he turns all their couch for them in their sickness. He restrains their enemy at that time, he mitigates their fears and apprehenfions. he supports them under their pains, and agonies, he encourages them against the terrors of death and judgment, he protects them in that critical hour under the shadow of his wings; that they may be able to fay with the pfalmist, Pf xxii. Though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me. In fine he never forfakes them in death, who in their life have been faithful to him; but more particularly helps them then, when they stand most in need of his assistance, and when all the world befides forfakes them. O bleffed be his goodness forever!

Conclude, if thou defirest to die the death of the just, to live the life of the just, and to do the works of the just: for such as thy works are during life, such will thy death also be. Blessed are the dead that die in the Lord. From henceforth now, saith the Spirit, they may rest from their labours: for their works follow them. Revel. xiv. 13. See then that thy works be such, as may make thy life holy; and thy death shall not fail to be happy.

## July 10.

On the death of the wicked.

ONSIDER first, that as nothing is more defireable than the death of the just man, by which he puts a happy conclusion to all the labours and miseries of this dying life, which we are leading here below; and enters into the never endings joys of his Lord:

are

efpe-

in the

, and

emer;

ccom-

f for-

which

ls into

is for

what

ve this

find in

ience!

of his

er re-

re up-

A, and

man,

so near

eries of

nfliats,

sposed,

d, the

t upon, from

uption,

in this

his ba-

always over of

oy his

ift now

xxi. I

Shall go

at dwell

ver and

en they

fo on the other hand, nothing can be conceived more wretched, more difmal and deplorable, than the death of the wicked. The death of the wicked is very evil: faith the Holy Ghost, Pf. xxxiii. 22. It is very evil indeed, as often as they are unexpectedly hurried away in their fins; and go down in a moment into hell: it is very evil also as often as they die hard, and with little or no fense of God, or eternity. But supposing neither the one nor the other to be the case, the death of the wicked is still very evil; from the torture of their conscience, from the sense of present misery, and the dreadful apprehension of a miserable eternity: and what ever way they look; all things feem to conspire against them; to denounce the judgments of God to them; and to fet before their eyes a dismal scene of wo. Ah! how feelingly do they now experience that of the pfalm, (cxiv.) The forrows of death have compassed me, and the perils of bell have

found me? Confider 2dly, more in particular, the principal ingredients of this bitter cup, which the wicked, that will not think during life, are fo often constrained to And first the remembrance of drink of in death. their past fins, appearing now quite in other colours, than they had represented them to themselves before; all staring them now in the face, in their most ugly shapes, and with their united forces, making a vehement affault upon them, to push them down headlong into the bottomless pit of despair. O how gladly would the dying finner rid himself now of this odious company! What would he not give to shake off from his breast this vipers brood of his own offspring! But all in vain; they will not he shaken off. O how fenfibly do they make him feel the gripes of their gnawing; not unlike those of that never dying worm, which is one of the worst of the torments of hell! Then the remembrance of the graces, they have fo long refifted; of the opportunities of good, they have fo often neglected; of the talents they have buried; of the time they have fquandered away, (one hour

of

of

of

pr

go

ur

at

m

an

ap

fin

th

cri

Set

he

ple

fri

the

to

thi

gla

ab

go

for

ch:

his

vas

he

the

wh

he

con

evi

the

he

ete

of which they cannot now recall, though they would give ten thousand worlds for it;) of their past abuses of the facraments; of the word of God, and of prayer, those great means of salvation; and the little good, they can find in their whole lives, to put in the scales against so much evil; must add very much to their unspeakable anguish and distress; coming in upon them at this sad time, when they have so little presence of mind, so little leisure, opportunity or ability, of doing any thing themselves; and have too much reason to

apprehend that God has forfaken them.

more

death

evil:

y evil

away

hell:

with

ofing

, the

tor-

resent

erable

hings

judg-

eyes

they

rrows

have

al in-

that

ed to

ce of lours,

fore;

ugly

vehe-

head-

gladly

dious e off

ring!

how

hell!

ve fo

have

hour of

Confider 3dly, what anguish it is also to the dying finner, to fee himfelf violently torn away from all those things he had fet his heart upon in this world. O cruel death, shall he then fay, dost thou make so bitter a separation? (1. Sam. xv. 32.) What sad farewells will he be then constrained to bid to his honours, riches, pleasures, and all other worldly enjoyments; to his friends, kindred, house and family, together with the whole world; and his own body too; in order, to depart into an unknown country; and to take no thing with him thither, but his works, which he would gladly leave behind him. O how does the fight of all about him, his wife, his children, and his worldly goods; which he has loved more than his God; now ferve for nothing, but to increase his misery? And if, to change the melancholy scene, he endeavours to divert his thoughts from the remembrance of his past extravagances, and present miseries; and to look forward; he meets there with still more frightful objects, from the just apprehension of what shall follow after death; what hands he shall fall into then; what a severe trial he must immediately go through; and what the fad consequences must be, if he be there cast. Alas! he fees himself just now launching forth, with all his evils, into eternity, an immense ocean to whose further shore the poor failor can never reach; and which he has too much reason to fear, will be to him an eternity of wo. It shall not to the believed no con-

Conclude to lead a virtuous life; and thou shalt have no share in this difinal scene of evils, which attends the death of the wicked.

#### July 11.

On the condition of the body after death.

CONSIDER first, that the soul is no sooner de-parted from the body, but this wretched carcass, which she leaves behind, immediately becomes pale, stiff, loathsome and frightful: in so much that the dearest friends of the deceased, can scarce endure to watch one night, in the same room with it; and would not be induced by any confideration to lie in the fame bed. Even the greatest beauties are now turned ugly, and hideous: and their former admirers can no longer bear the fight of them. O ye children of men, how long will you be fond of these painted dunghills! We read that St. Francis Borgia, was fo touched with the ghaftly countenance of the corps of the Empress Isabella, (whom he had seen a little while before in all her majesty, and all her charms) seeing the ftrange change that death had fo fuddenly wrought in her, that he conceived upon the spot an eternal disgust for this world, and a happy resolution of wholly confecrating himself to the love and service of that great king, that never dies. O that the like confideration of the difmal change, that death shall so quickly make in all mortal beauties, might effectually move us to the like resolution!

Confider 2dly, that a person is no sooner dead, but the body begins to corrupt and stink: and in a very short time it becomes so insupportable, that surviving friends are obliged to make hafte to get it out of the house, and to lay it deep under ground, that it may not infect the air. And were the grave, after some weeks, to be opened again, and this carcass to be brought out to view what a filthy carrion should we meet with? what a fight, what a fmell would it afford? And in a region of iprits, an unknown

what

wh

do

exe dea

em hal

S wh

fiti 0

the

Al

lik

and

O

bal

to

Se

**f** 

wl

0

the

W

pai

ou

vir

.bast

halt at-

decafs, pale, the e to ould the rned n no men, nills! ched Emefore

ht in ifgust congreat ation ickly move

the

, but very viving of the t may fome to be e meet ? And what what should we think of a person, that should be tied down to fuch a companion: a barbarity faid to have been exercifed by a certain tyrant, inbinding the living to the dead, and letting them linger away in these noisome embraces? Surely the worst of torments would not be half to insupportable. So foul, so detestable a thing s a dead corps, that is half putrified. O mortals. why will you then not remember what your compofition is, and what you are quickly like to come to? O filth and corruption, why wilt thou be proud?

Confider 3dly, what companions, what attendants, these bodies of ours must meet with in the grave? Ah! no others, than worms and maggots, or fuch ike foul infects. Under thee shall the moth be strewed, and worms shall be thy covering, Isai xiv. 11. For these, O man, thou art preparing a banquet, when thou art pampering thy body. These are to be thy inheritance, or rather they are to inherit thee: whatever thou art o day, to morrow thou art to be the food of worms. See here vain worldlings, what will foon be the end of all these beauties, which you are so fond of, and which are so apt to draw you in to fin: filthy magots shall very shortly prey upon these pretty faces.

Conclude to make small account of the beauty of he body, or of any thing else that death can take way; and to turn thy thoughts towards the better part, by laying up immortal riches for thy immortal oul; and procuring for her fuch ornaments of Christian

virtues, as may be out of the reach of death.

### July 12.

On the fouls first entring into another world.

ONSIDER first, how the foul in death shuts her eyes, in a moment to this world, and to all perons and things, which she has affected here; never to ake any more part in the transactions of this life: and mmeditely opens them to a new and furprizing scene, uite strange to her, in a region of spirits, an unknown

land, of which before she had no idea. She awakes, as it were, out of a dream, which is now slipt away from her, and leaves both her hands and her heart empty: all is over with her as to this world: she is estranged forever from all conversation of mortals: no one of her dearest friends can accompany her, or attend her now: she finds herself abandoned by all her lovers; quite naked; and, what is most frightful, encompassed with infernal furies, that use their utmost efforts to lay violent hands upon her. Good God, who shall protect us, at that hour, from these our mortal enemies!

Confider 2dly, the immensedifference, there is found at this time, between the fouls of the fervants of God, and the fouls of the wicked. For although both the one and the other, are to expect, that the common enemy, with all his hellish forces, will exert himself on this occasion, and do his worst to get their souls into his claws: yet the servants of God are defended from his affaults, by the care of their guardian Angels; and under the covert of their wings, go forward with joy and fecurity: being also encompassed, on all fides, with their good works, as with a ftrong rampart, which both keeps the devil at a distance, and gives them a comfortable affurance, of coming off well at their trial. Whereas the wicked, that have made no fuch provision for themselves, shall now lie at the mercy of the infernal spirits; having nothing else to earry with them to the bar, but the conscience of their past crimes, which shall be more terrible to them than the devil himself. O my foul, let us at least be more wife; and take care, whilst we have time, to lay up for ourselves a store of good works: and thus make ourselves friends, to stand by us at that hour, that is to decide our eternal doom. Such as these will be friends indeed, that will never forlake us: but will effectually plead our cause at the bar, where no other eloquence shall be regarded.

Consider 3dly, in what a wretched plight, poor worldlings shall find themselves now; who have pro-

Angels

vided

10

V

1

o

re

o vh

ne w:

re

hd

en

te

0

eri

aff fe

hin

olo

a

ntl pea

dy

don

ope

heti

le c

25 1

nce

Ve

wakes ided no fuch friends as thefe to plead for them: who away ave feldom or never thought of this hour; but have heart ved as if they were never to die. Alas! what will the is Il their honours, riches, and pleasures avail them ortals: ow? Where is now their state and retinue? Where er, or re all their fervants and attendants? What is become all her f the multitude of their flatterers and vifiters? See ncomow they have left them all alone in the evil day: and oft efhatever way they now look for help or comfort, they . who neet with none: their time is past: they are hurried mortal way, to be immediately tried, and examined at the readful bar of a just judge : and all things both within s found

God,

th the

mmon

himfell

ir fouls

fended

an An-

orward

on all

mpart,

d gives well at ade no

at the

nce of

ible to

at least

ime, to

nd thus

t hour,

ele will us : but here no

t, poor

ive pro-

vided

Conclude to live now in such a manner, as to have to reason to apprehend this scene of evils, which shall erist the sinner at his departure hence: but that thy assay into eternity, may be to thee the gate of a see that knows no death. O take care to carry nothing with thee hence, that may give the enemy any

nd without them, declare to them the horrible fen-

ence, that is just going to fall upon their heads for an

ternity. Sweet Jesus, preserve me from ever hav-

fold of thee then.

## July 13.

On the particular judgment after death.

ment, that shall be at the end of the world, there a particular judgment, that passes upon the soul prently after death, according to that of the apostle, peaking of the time when we are discharged from the ody,) I Gor. v. 10. We must all appear before the algment seat of Christ, that every one may receive the oper things of the body, according as he hath done, thether it be good, or will. Thus we see, in the see of Dives and Lazarus, Luke xvi. that their doom as immediately decided after death, and the one senneed to the torments of hell, the other carried by Vol. II.

la

19

be

T

m

th

th

let

bu

de

ma

blo

g

Ci

es

fin

ore of

hou

hyf

nd

o t

ime

Goo

aft

Wh

rom

❽

Angels to Abraham's bosom. See then, my soul, what thou art to look for, as soon as thou art parted from the body: thou must be presented before the judgment seat of Christ: in order to give an account of thy whole life; even of all that thou hast thought, said, or done, during thy abode in the body; and to receive sentence accordingly for life, or death eternal: and the sentence that shall pass then, shall be ratisfied in the general judgment at the last day. O reslect then how thy accounts stand at present with thy God? O what couldst thou be able to say for thysels, if this night thou shouldst be cited to the bar? It may perhaps be thy case: for the judge has long ago declared, that he will come when thou least expectes him: take

care then to be always ready.

Consider 2dly, the qualities of this judge, by whom we are to be tried after death. He is infinitely holy; and therefore cannot endure iniquity. He is infinitely wife, and therefore cannot be deceived: his allfeeing eye is ever upon all our ways: all the thoughts and motions of our hearts are naked and open to his fight: they are all recorded in his book: no one of them all can flip his notice, or memory. He is also infinitely powerful; and therefore there is no refisting or withstanding his judgment: no dignity, no authority, no strength, no subtlety, no fraud, no learning or wit, can be available at his tribunal: he made both great and little; king and beggar are equally his fubjects: and there is no respect of persons with him: nor appeal from him. In fine he is infinitely just; and therefore will render to every man at that time according to his works. No favour is to be expected then for fins unrepented of. The time of merit, and of acceptable repentance is now at an end. Ah! Christians, let us think well on these truths, whilst it is our day, in which mercy reigns; let us clear up all our accounts, whilst we have time; let us wash away our fins now with penitential tears; let us store up to ourselves immortal treasures, before the night overcume

takes us. All that we can then do will come too

Confider 3dly, some other circumstances of this great trial: particularly the law by which we are to be tried; the accusers and witnesses that shall appear against us; and the nature of the sentence, that shall be pronounced, after the hearing of the whole cause. The law by which we shall be tried, shall be the commandments of God, and the gospel of Jesus Christ: by this law, by these heavenly rules, we must stand or fall: these shall acquit us, or condemn us for eternity. O let us then study them well; and in practice conform our whole lives to them. Our accusers shall be the devils; and the unhappy acomplices of our crimes; more especially such as we have drawn into sin; the blood of whose souls shall cry to heaven for vengeance gainst us. The witnesses shall be our own guilty conciences. And the fentence shall be an unchangeable, irevocable, eternal doom, either to heaven, or hell. D let us remember these things; and we shall never

Conclude to let thy whole life henceforward be a preparation for this great trial; and thou shalt not fail of a happy issue. mattery powerful and therefore the

# withstanding his judgment in dienty, no authout of frength, no starning no firength, no starning wit, can be available at his rebuilt. he made

wit, can be available On the examination of the foul in judgment.

ONSIDER first, my foul, what an account will be here demanded of thy stewardship. For hou shalt be here examined, how thou halt discharged hyself of every branch of thy duty, both in general, nd in particular, to thy God, to thy neighbour, and o thyself? How thou hast employed all thy precious ime? What use thou hast made of the talents God has entrusted thee with? In what manner thou aft corresponded with the graces thou hast received? What profit thou hast reaped, from the facraments, com the word of God, and from the favorable cir-

D 2

cum-

finitely lfeeing sand fight: them o infiing or hority, ng or e both is fub. him: y just; t time pected t, and Ah! hilft it up all a away up to

over-takes

foul, parted

re the

ccount

ought,

and to

ernal:

atified reflect

God?

f this

erhaps

, that : take

whom

holy ;

ne

y t

u na

h

ife

in

wh

n

wa

ite

C

WC

be:

Ch

F

Fo

gr di

m

ne Ai

th

ole fir

th

dr

8

cumstances, in which God has placed thee. How thou hast acquitted thyself of the duties of thy calling? E. O poor wretch, what shalt thou be able to answer under so strict an examination, where thy all is at stake for eternity? O what shall I do, said holy Job, (Chap. xxxi. 14.) When God shall arise to judge? And when he shall examine, what shall I answer him? Alas! who shall be able to endure his scrutiny; or to answer one thing for a thousand! O Lord enter not into judgment with thy servant: for in thy sight no man living shall

be justified. Pt. cxlii.

Confider 2dly, that at this great trial, the whole history of thy life shall be set before thee: and all thy hidden fins, all thy fins of commission or omission; even to every idle word, and every thought, and motion of thy heart, shall be exposed in their true colours. Ah! what treasures of iniquity shall here come to light; when the veil shall be removed, which hides at present the greatest part of our fins, from the eyes of the world, and even from our own; and it shall be faid of us: behold the man with all his works: behold all his abominations: behold all his pride, and contempt of God: behold all his filth, &c. O my foul, how shalt thou be able to bear such a fight! O let us then make it our fludy now, to know our fins, and to efface them by penance, while we have time; that they may not then appear in judgment against us, and condemn us at the bar.

Consider 3dly, that the poor soul shall not only be brought here to a strict examination, with regard to all the evil she has done, and to all the good she has lest undone, during the whole time of her pilgrimage in this mortal body: but even all the good she thinks she has done, the very best of her works, her prayers, her fasts, her alms deeds, her confessions and communions, shall all be nicely sisted; as well with relation to the intention, with which she has undertaken them; as to the manner in which she has performed them, &c. And all shall be weighed; not in the deceitful balance of the judgment of men; but in the uner-

How calling! answer l is at ly Job, ? And Alas! answer to judging shall

whole all thy iffion; nd mocolours. ome to hides at eyes of hall be cs: bele, and O my ht! O ur fins, time; against

only be gard to the has rimage thinks brayers, comith reertaken formed in the in the

uner-

nerring scales of the fanctuary; that is, of divine uffice; in which, the works that are most admired y deluded mortals, are often found to be of no weight at all. Alas! poor foul, what an affonishment, what anwish, what confusion, shall it be to thee; to see so many things rife up in judgment against thee; now harged upon thee as heinous fins; of which in thy fe time thou hadft made but small account: and to at the same time that these good works, with which thou wast in hopes the scales should be turned n thy favour, have either not been accepted of, for want of just weight; or have been corrupted and vitited by pride or felf-love?

Conclude to have always before thy eyes, this exact eccount, thou must one day give, of every thought, word, deed, and omission of thy whole life. Remember they all pass from thy hands to the hands of God, o be recorded in his great book; by which thou art o be tried: fee thou order them accordingly, tachers

the world, and even from our swar and it shall be faid of us: behold the rangles of all his works: be hold all his abornion our celester all his pride, and On the different states of departed souls, before it a doub rend the last day, od riad woil foot

ONSIDER first, that according to the different iffue, of this trial, in the particular judgment, the condition of departed fouls shall be very different. For fuch as like the rich glutton, (Luke xvi) shall be found, at the time of their departure, quite void of grace, and charity: and in a word, all fuch as have died in mortal fin, shall like the rich glutton, be immediately buried in the flames of hell, where the worm never dies, and the fire is never extinguished. Ah! how frangely shall the men of riches, the great ones of this world, the ladies that have been flaves to their pleasures, here find their condition altered! A bed of fire instead of their soft couches: the want of every thing that can afford the least comfort, even to drop of water, instead of their former affluence: inunce

to

O

w

th

S.

de

in

to

w

de

pie

ar

da

10

di

VE

W

of

th

0

fe

to

th

no

th

21

De

20

to

in

A

ti

01

88

(8)

fulting devils inflead of fervants and attendants: eternal torments for momentary satisfactions, &c. In fine they that could never brook the least thing contrary to their own humour, appetite or will, now find themselves in an instant plunged into that bottom. less pit, where they shall never know what it is to be indulged in any one defire or inclination. O! that the children of this world, the unhappy flaves of their passions, and pleasures, would think of this whilst

they have time!

not been fo Consider 2dly, the very different condition of the fouls of the children of God, after their departure hence. For as many of them as, like the martyrs, and other Saints, shall be found, when they are prefented before the judge, without blemish of fin, or debt of punishment, due to divine justice, on account of former offences, not fufficiently expiated; shall be immediately translated to heavenly joys. Their earthly bouse of this temporal dwelling is now dissolved, but they have a building of God, a house not made with hands, eternal in heaven, 2 Cor. v. 1. They are abfent from the body, but present with the Lord, v. 8. They enjoy what the apostle so much longed for, when he defired to be diffolved, and to be with Christ. Philip. iii. 23. They are now before the throne of God, and in his temple; and he that fitteth on the throne dwelleth over them --- and the Lamb leads them to the living fountains of waters, Revel. vii. 15, 17. Even the happy waters of eternal life, which ever flow from the throne of God. They follow the Lamb whither foever he goeth. Chap. xiv. 4, and they live, and reign with him. Chap. xx. 4. They even fit with him in his throne, Revel. iii. 21: and exercise with him power over the nations. Chap. ii. 26. See Christians, if you will but dedicate yourselves in good earnest to the love of God, during your hort pilgrimage, what great things are prepared for you in your true country, and that immediately after your departure hence. How little reason then have the true lovers of God to apprehend a death, that shall bring them in an instant eter-In connow tom.

to be at the their whilst

44016 f the arture artyrs, e prein, or ccount hall be earthly ed, but e with re ab-, v. 8. ed for, Christ.

of God,

e dwel-

e living ven the w from whither nd reign him in ich him orittians, arnest to e, what country, ce. How d to apn instant

to the very fountains head of true and everlasting life! O what a happiness it is to shut in a moment the eyes, with which we fee this world and mortals: and to open them immediately to the fight of God, and of Chrift!

S. Cyprian.

Confider 3dly, that as all are to be tried, after their departure, by their works, and to be rewarded according to their works, which they carry with them hence to the judgment feat of Christ: so those whose deadworks have not been fully expiated by penance; whose devotions and other good works have been full of imperfections; who have built only with wood, bay, and stubble, though not to the destroying of the foundation, of the faith, and grace of Christ; shall suffer loss in this fiery trial; and instead of being immediately admitted into the presence of God, in his heavenly temple; where nothing defiled shall enter; must wait till the drofs they have carried with them out of the world, be purged away, and they be fitted for the fight and enjoyment of their fovereign good. O how few fouls shall be found at their departure so perfectly pure, as to be qualified to fly up immediately to the embraces of God! How very few are there that carry with them no fpot, no blemish, no debt, not even of an idle word, into the other world: where by the fixt decrees of heaven, every foul shall be judged and rewarded, according to what the carries hence !

Conclude to spare no pains now to rid thyself, by penitential exercices, of all thy spots, stains, and debts, whilft thou art on the way; left if thou leave them to be discharged in another world, thou mayst be cast into that prison, of which it is written, Matt. v. 26. Amen I fay to thee, thou shalt not go out from thence, 

the love of God, during your figure pilgrimage, what great things are prepared for you in your true country. and that immediately after your departure bence, How

little reason then have the true lovers of God to apdescend a death, that thall bring them in an inflan (8)

## July 16. neve square and me

On the sufferings of souls in the middle state.

ai

m

u

fir

ga

th

m

F

bf

th

wi

an

chi

fuf

ho

of.

121

his

n

def

ov

roi

hap

we

ory

ign

ow

her

0

ele

QI

ONSIDER first, that in this middle state of fouls (which are neither so perfect and pure, as to be presently affociated with the Angels and Saints. in heaven; nor yet fo bad, as to be condemned to that lower hell, out of which there is no redemption,) these spirits in prison suffer much, from their being kept at a distance from their God, their only true and sovereign good. They are perfectly fenfible now, how infinite he is in himself, in goodness, beauty, truth, and all perfections: and what an infinite happiness it is to be with him, and to enjoy him eternally. All those created goods, that before claimed any share in their affections, are all now vanished away; and their whole hearts are now carried towards him, with such vehement longing defires, as by us mortals can neither be expressed nor conceived: so that their being detained from him, in whom alone they can find repose, is an unspeakable anguish to their souls. And what adds to their torture is the fense they now have of their fins; of all those spots, and stains, that difqualify them for the enjoyment of their God; and of those unhappy debts, that keep them at a distance from him: which they refent with fo great horrour, that heaven itself would be no heaven to them, if their fins were to follow them thither.

Confider 2dly, that besides these two kinds of sufferings, from the absence of God, and the presence of fin, which are common (though not in an equal degree) to all these imprisoned spirits: there are other great torments inflicted on fuch as have been great debtors, and negligent penitents; but all with a just proportion to their fins. They shall be faved fays the Apostle, yet so as by fire, I Cor. iii. 15: But what kind of fire? O! a fire kindled by the wrath of God: a fire which shall penetrate their whole fouls, and first burn,

burn, without consuming, in some for many years, in some perhaps even to the day of judgment. But because it is said they skall be saved——this sire is made light of, saith St. Augustine (Psalm xxxvii.) but surely though they shall be saved by it, yet is this sire more grievous, than what soever a man can suffer in this life. Christians, see then how much you are enemies to your own souls, when for fear of hurting these sinful carcases, you neglect to punish your sins by mortifications and penance; and by this means reserve so much

more fewel for this purging fire. Confider 3dly, that however rigourous the divine ustice is, in the punishments it inslicts, on account of fin, upon these souls that are in this state of a fiery purgation; yet their condition admits of many comforts, that are denied to the damned; which make an immense difference between the one fire and the other. For as these souls have departed this life, in the state of charity and grace; true penitents, though imperfect: they are here comforted with a good conscience, and with the affurance they have that they love God, and are loved by him: they know that they are his children, and under his protection: and that their sufferings shall soon have an end; (for all time is hort) and shall terminate in the never ending joys of a happy eternity. In the mean while, the love they have for God, gives them a perfect conformity with his bleffed will, and a certain peace, content, and joy n all they fuffer, because such is his will: they even defire that divine justice should be satisfied; and ovingly embrace those flames that are to purify them rom the rust of fin, and to fit them for him. O how happy should we be, if under all our sufferings here, we entered into the like fentiments! Such a purgaory as this, of temporal fufferings, endured with reignation, humility, and love, would go a great way owards purifying our fouls from our fins, and fitting hem for heaven.

Conclude, fince nothing impure can ever come to be united to the infinite purity of God; till it be

te:

446111

ate of see, as Saints o that tion,) g kept and fo-

ness it. All are in d their the fuch in neibeing ind re-

And w have nat difand of ee from ir, that heir fins

of sufresence n equal e other n great n a just says the t what f God: als, and

burn,

B

first thoroughly purged, either in this world, or the next; to make it thy business, to get thyself thoroughly purified here; by penitential labours, by patience in suffering, and by servour in the practice of all virtues, but especially of divine charity. For this will be to thee a far more easy, mild and wholsome purgatory, than the dreadful fire of the world to come.

### July 17.

On the terrors of the last day.

CONSIDER first, that nothing can be conceived more terrible than the prospect the scripture gives us of the last accounting day, with all the prodigies that shall go before it. The fun shall be darkened, the moon red as blood; the stars without light, and feeming to fall from the firmament; the earth shall be shaken with violent earthquakes; the sea swelling and roaring with unufual tempests; the elements all in confusion, and whole nature in disorder. The great day of the Lord is near, faith the prophet, (Sophon i. 14. 15.) it is near, and exceeding swift :--- That day is a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and obscurity, a day of clouds, and whirlwinds, &c. But oh! what shall then be the thoughts of unhappy sinners, who shall fee themselves threatened with all these frightful figns of the divine indignation? Alas! they shall perfeetly wither away, according to the expression of the gospel, (Luke xxi. 26) for fear and expectation of what shall come upon the whole world; and through the apprehension of that dismal tragedy, which shall suddenly follow after these frightful preludes.

Consider 2dly, that these terrors shall chiefly affect the wicked, against whom they are all levelled: so that they shall then begin to say to the mountains: fall upon us, and to the bills cover us, (Luke xxiii. 30.) and hide us from the face of him that sitteth upon the

throne,

to

W

n

ſ

le b

o fl

ri

e

ra

h

to

di

ik

kii

B

ac

n

a

0

0

or the thyself urs, by practice For whol-world to

nceived re gives rodigies rkened, ht, and th fhall welling ents all he great ophon i. day is a a day of bscurity, 1 what s, who frightful nall perof the ation of

efly afevelled: untains: iii. 30.) upon the throne,

the ap-

uddenly

brone, and from the wrath of the Lamb: For the reat day of their wrath is come; and who shall be able o stand? Apoc. vi. 16, 17. But as for the true ervants of God, who are his friends, and children; when these things shall begin to come to pass, they are old (Luke xxii. 28.) to look up, and to lift up their beads; because their redemption is at hand. And furely he more they love God, and take to heart the inteest of the glory of Christ, and the coming of his everlasting kingdom; the more will they rejoice at the approaches of that day, that shall be so glorious to him, and so happy for all his elect. The day, in which he shall be publickly acknowledged by the whole universe, for the great Lord and judge of all: the day, in which he shall finally triumph over all his enemies; nd make all his fervants sharers in his triumph, ind glory: the day in which he shall put an end to the furpation of Satan, and to the reign of fin and eath; and fend them all to their proper place, never come out any more: the day in which he shall bolish for ever the corruption of the flesh, together with the old man; and all the errors, and lying ooleries of a deluded, and deluding world; and shall stablish the eternal reign of incorruption, justice, and ruth. In fine, the day, in which he shall wonderfully enew both heaven and earth; and bring all his ferrants into the never ending joy of their Lord. O when hall that happy day come!

Consider 3dly, that after all those frightful symptoms, above rehearsed, of the last agony, and final expiring of this finful world: a fire shall come raging ike a torrent; that shall at once involve all the singdoms of the earth in devouring slames; sweeping off, and consuming all it shall find upon the whole ace of the globe, and reducing all to smoak and shes. Where then, O ye worldlings, will be all these painted toys you are now so fond of? Where will be your gardens and palaces? Where your gold, and silver, your costly plate and jewels, your pompous equipages, and whatsoever else you seem to posses, in this dream

of

**B** 

your mortal life? Alas! all thefe things thall end in smoke; and when you wake you shall find nothing in your hands. Ps. lxxv. O that men would be wise, and would understand, and would provide for their last end! Deut. xxxii. 29. Do thou at least, O my soul, learn to be wise, by the consideration of this last fire, that shall so suddenly put an end to all these worldly bubbles; and take thou care to provide for thyfelf, by laying up thy treasure in heaven; where alone it shall be out of the reach of this fiery deluge.

Conclude to be always afraid of fin; to fly and abhor it above all evil; and thou that have nothing to fear at the last day.

#### manon dier Wall alevent July 18

On the general resurrection.

ONSIDER first, that this world being now at an end, the Archangel shall found the last trum pet; and with a loud voice shall call for all the dead to arife, and to come to judgment: this voice shall at once be heard over all the universe, and prefently obeyed: it shall pierce the highest heavens, and penetrate down to the lowest abysis of hell. At this voice, in a moment, in the twinkling of an eye, by the almighty power of our great Creatour, all the children of Adam, from the first to the last, shall arise from the dust; and every foul shall again be united to its own body, never more to part for eternity: that as the foul and body have in this world been partners in good, of evil; to they may in the world to come be tharen allo in reward or punishment. Christians, let the found of this laft trumpet, always eccho in your

Consider 2dly, the wonderful difference there shall be, at the time of this general refutrection between, the bodies of the just and those of the wicked. The just shall rise in bodies most beautiful, purer than

VI 21 ne

he

b he

ba

he or tt

bu vh 68

> nd he n: h

ar

C VIE

he

0 aft art

ed 1 t o t

)

her hyf

oti ade

s shall l find would mide for cast, O of this l these ide for where

ly and hing to

nothin

magrifial

y de-

ig now I trumhe dead ce shall refently d penes voice, the al-

the alchildren
om the
its own
as the
in good,
iffiarers
let the
in your

ere shall between, P. The rer than the ble: but the wicked shall rise in bodies, suitable to heir deserts, soul, black, hideous, and every way bathsome and insupportable; immortal 'tis true, but o no other end than to endure immortal torments. It what an inexpressible torture shall it be to these vertiched souls to be forced into such odious carales; and to be condemned to an eternal confinement, in such a horrid, and filthy prison? O learn hen my soul, to keep thy body now pure from the orruption of carnal sins, lest otherwise it come to be that day a sad aggravation of thy never ending misery. Consider 3dly, with how much joy and delight, the

buls of the just shall be again united to their bodies, which they have so long defired; and with what afection they shall embrace those old companions and artners of all their labours, of all their sufferings nd mortifications; and now defigned to share with hem in the glory of the heavenly Sion, and to give no nall addition to their everlasting happiness. But Oh ! that dreadful curses shall pass at the melancholly neeting of the fouls and bodies of the reprobate! ccurfed carrion, shall the foul fay, was it to grafy thee, and to indulge thy brutish inclinations, that have forfeited the immortal joys of heaven? Ah! vretch, to give thee a filthy pleasure of a moment, I ave damned both myself and thee to all eternity. thrice accursed carcase, 'tis just, that thou who aft been the cause of my damnation, shouldst be my artner in eternal woe! But oughtest not thou rather, unhappy foul, to be a thousand times over accured by thy body, fince it was thy buliness, and was thy power, to have subjected its passions, and lusts, o the rules of reason and religion; and thou didlt raher chuse for the sake of a momentary delight, to enslave hyself to its sensual inclinations, and so to purchase hell oth for thyself and it? Ah Christians, let us at least learn o be wife, and to keep both our body and foul in good ader here; that they both may be eternally happy toether hereafter was from sand at our land from

ng

111

vit

Tis

u

1

Q.

ne

le

or

ha he

be:

or e

ef

ro

in

in

ne vi

n 39

no

be ad

fu!

8

Conclude to prevent the terrours, that shall seize the wicked at that great summons, of the last trumpet, which shall call the dead from their graves, to go forth to meet the judge; by giving ear now to another summons of the great trumpet of the Holy Ghost, calling upon thee by the Apostle (Eph. v. 141) Rise thou that sleepest, and arise from the dead (that is, from the death of sin, to the life of grace) and Christ spall enlighten thee. Thus by having part in the first resurrection, thou shalt provide in time, against that great day, when time shall be no more. Thus thou shalt escape the second death.

thall you then with to hide son guilty heads, even in the lowest hell, rathe. OH to the this deadful ap-

On the coming of the judge.

ONSIDER first, that the dead being rifen. fhall immediately be affembled together from all places, to meet the judge : and this, as the thought, near Jerusalem, in the fight of mount Oliver, and of mount Calvary, where our Lord heretofore Thed his blood for our redemption. O! what a fight will it be to behold here all the children of Adam, an innumerable multitude of all nations, ages, and conditions, flanding together, without any diffinction now of rich or poor, great or little, mafter or fervant, monarch or subject; execepting only the distinction of good and bad, which shall be wonderful and eternal. Alas! how mean a figure shall an Alexander, or a Celar, make at this appearance; or any of those celebrated heroes of antiquity, whose very name has made whose nations tremble? Those mighty monarchs, that had once the world at their beek, are now levelled with the meaned of their flaves, and would wish a thousand times, the had never worn the diadem. And haft thou, my foul, ever well confidered, the part thou shalt have to act in now to God, with thy whole heart, are enoth field

Confider 2dly, how the great judge shall immediately make his appearance; and every eye shall less him com-

ng down from heaven, with great power and majeffy med with all the terrors of his juffice, and furrounded with all his heavenly legions. O how different from is first coming, shall this his fecond appearance be f is first coming was with wonderful meekness and umility; because that was our day, in which he came b redeem us by his mercy: but at his fecond coming, shall be his day, in which his justice shall take place, o revenge upon finful man the cause of his injured vercy, with a final vengeance once for all. Ah miferale finners! how shall you then be able to stand beore his face, or bear his wrathful countenance? How hall you then wish to hide your guilty heads, even in he lowest hell, rather than to endure this dreadful apearance! But all in vain: you must stand it out.

Consider 3dly, how upon this occasion the royal tandard of the cross (the sign of the son of man) shall e carried before the Judge, shining more bright than he fun, to the unspeakable comfort of the good; and he intolerable anguish and confusion of the wicked; or having made so little advantage of the inestimable enefit of their redemption. Here they shall plainly ee, what their God has suffered for their salvation: nd how great has been his love for them; that boundefs and unparalleled love, which brought him down from his throne of glory, and nailed him to the cross. I how shall they now condemn their past obstinacy in in, with all their blindness and ingratitude! O how hall this glorious enfign justify, in the face of the whole iniverse, the conduct of God, and the dreadful torments he has prepared for unrepenting finners! For what less than a miserable eternity can be punishment nough for so much obstinacy in sin, after so much of their flaves, and would wish a theyol bus slanboor Conclude to take care, whilf thou haff time to make proper provision for this great appearance, by turning how to God, with thy whole heart, and embracing a penitential life: for why shouldst thou go on any longer, adding daily fin to fin, and fo treasuring up to thyself

nedrately Hiaib a

eize the

rumpet,

o forth

another

Ghoft. (1)d Rik

that wis,

d Chris

the fir A

nft that

ou thalt

de finne lore his

rall you the lowe

pearance Confi

g'rifen.

from all

hotight.

अंतिम अ

hed ha

Vill it be

nnume-

nditions,

of rich

narch or

and bad,

s! how

make at

reroes of

nations

once the

meanell

ies, they

my foul,

grath against this day of wrath? Rom. ii. 5.

Tw!

Hee

or **U**DO

nı

no

ir

he

he

lo

ar

be.

ep be le be

m

a

Vil

un

112

ve

Lo.

S

ra

ba

ba

02

or

na

Al

ia.

(8)

## and their own medneful full feet heir hearts and those lying follows to their

#### bush On the separation of the good and the bad.

ONSIDER first, how the fovereign Judge, being feated on his glorious throne aloft in the air, attended with all his millions of millions of Angels, in their different orders and hierarchies, shall presently give his command, which shall be instantly obeyed, for the final and eternal separation of the good from the bad: after which these two companies shall never never more meet. Then shall all the true servants of God, be caught up in the clouds, to Christ in the air 1. Thef. iv. 16, and shall be placed with honour or his right hand: and fuch of them as, like the Apostles, have in their life time quitted all things elfe to follow him, shall also take their seats with him, as judger both of Angels and men, Matt. xix, 25. 1. Cor. vi. 2, 3. But all the wicked, together with the devils, whom they have followed, shall be driven with ignominy to the left hand. And thou, my foul, where doll thou expect to stand at that day? In which of these two companies shalt thou be ranked? Thou hast it now in thy choice; but shall not have it then. Chuse then now, in this thy day, that better part, that shall never be taken from thee, Luke x

Consider 2dly, what shall then be the thoughts of the grandees of the world, of the rich, of the worldly wife, of the great heroes, of the fine ladies, &r. when they shall see the poor in spirit, the meek, the humble, that were fo contemptible in their eyes, when they were here in this mortal life, now honoured and exalted; and crowned with immortal glory, dignity, Brength and beauty: but themselves depressed to the lowest extremity of disgrace, contempt, and irremediable want of all things. O what horrour, what confusion, what envy, what rage, shall oppress their fouls to set this strange catastrophe! O what shall then be then fentiments of all those empty toys, which they had been

teen so fond of in their life time! How shall they now ondemn their own madness, in having set their hearts upon those lying sollies; to the eternal loss of their immortal souls! How shall they now wish a thousand and a thousand times, they had followed the examples of the Saints, and walked in the charming paths of irtue and devotion!

dge, bethe air, ngels, in presently obeyed, od from all never rvants of the air nour or Apostles, o follow s judge Cor. vi. e devils, th ignohere doll hefe two

ol. need

mebmo

di non

ad. ba

worldly
c. when
humble,
ien they
and exdignity,
to the
mediable
onfution,

t now in

use then

all never

ils to fee be then they had Consider 3dly, in what manner, the sentiments, which he wicked shall have on this occasion, are expressed by he Spirit of God, (Wisdom v.) These seeing it (viz. the

lorious exaltation of the just) shall be troubled with errible fear, and shall be amazed at the suddenness of beir unexpected falvation: faying within themselves, epenting, and groaning for anguish of spirit: these are bey whom we had heretofore in derifion, and for a parale of reproach, we fools esteemed their life madness, and beir end without honour: behold how they are numbered: mong the children of God; and their lot is among the aints. Therefore we have erred from the way of truth. and the light of justice hath not shined unto us, and the un of understanding bath not risen upon us, we wearied unfelves in the way of iniquity and destruction; and ve have walked through hard ways, but the way of the lord we have not known. What hath pride profited s? Or what advantage hath the boasting of riches rought us? All those things are passed away like a badow, and like a post that runneth on, and as a ship. hat passeth through the waves, whereof, when it is one by, the trace cannot be found - fo we being born orthwith ceased to be: and have been able to shew no park of virtue: but are confumed in our wickedness. Ah! Christians mark well these speeches of the reproace, and take effectual measures whilst you have: ime, that their misfortune may never be yours-Conclude to fly now from the midst of Babylon; by tanding off from the corruption and infection of a-

Conclude to fly now from the midst of Babylon; by tanding off from the corruption and infection of a wicked world; and separating yourselves from the ociety of the wicked, in time; that you may not be avolved in their eternal misery.

this itrange catattropics to what in the the then sentiments of all those empty toys; which they had fully the those which they had fully the theory which they had fully the theory toys; which they had sent fully the theory to the theory to

Thily.

**B** 

## and who have embraced the law of his love in the very midfl of their hearts Christie, examine vourfelves now by their new by their

On the opening of the books.

ONSIDER first, what we read in the word of God, of the opening of the books, when God shall sit down to judge, Daniel vii. I beheld, saith the prophet, till thrones were placed, and the ancient of days lat down .- Thousands of thousands ministered to him, and ten thousand times a hundred thousand stood before bim: the judgment fat and THE BOOKS WERE OPENED. And Revel. XX. 11, 12. I faw a great white throne, faith St. John, and one fitting upon it, from whose face the earth and beaven fled away, and there was no place found for them. And I faw the dead, great and small, standing before the throne, and THE BOOKS WERE OPENED: and another book was opened, which is the book of life: and the dead were judged by those things which were written in the books, according to their works. Christians, attend to these awful truths: and think well on these books, by the contents of which you are to be judged. The study of these will be of infinitely more importance to you, than the knowledge of all the books of the belles lettres, and human fciences, which must all perish in the last fire.

Consider 2dly, what these books are, which shall be produced, and set open at the day of judgment. In the first place, there shall be the books of our consciences; with all the divine records, in which our thoughts, words and actions, are punctually registred. In the second place, the books of the gospel, of the rules of life, prescribed by Jesus Christ, and of the commandments of God. And lastly the book of life; even that book, in the first line of which it is written of Jesus Christ (Ps. xxxix.) that he should come, to do his Father's will; and in which the names of all stand recorded, under the name of Jesus Christ, who with him, and through him, have made it the main business of their life, to do the will of him, and of his Father;

and

ind

nic

000

but

101

mo

he

0

ric

VO

de

10

n

RS

EF

bo

P

bu

m

an

20

h

all

te

no

Ю

he

to

h

h

fi

ba

di H nd who have embraced the law of his love in the very midst of their hearts. Christians, examine yourselves now by these books; judge yourselves now by these books; and all shall be well with you then. now your accounts now stand in your own consciences: but O! beware of the delufions of felf-love. now all your thoughts, words and actions, in the noment they go from you, are presently enrolled in he divine books. Ah! in what condition are yours o appear there? Shall your life be able to fland the rial of the book of the gospel? Or shall not rather your faith rife up in judgment against you, and contemn you, for having renounced in practice what you professed to believe? Has your name any place n the book of life, where none are entered but fuch is do the will of God?

Confider 3dly, how upon the opening of these book, the fins of the reprobate shall not only all ppear, in their most odious shapes, to their own eyes; but also be exposed to the public view of that whole mmenle affembly, of all heaven and earth; visible and evident to the eyes of all, both angels and men. good and bad. Ah! poor finner, where shalt thou then hide thy head? What shame, what anguish hall oppress thee, when all thy filth and abominations, all thy works of darkness, which thou hadst commitled in the greatest secrecy, and which thou wouldst not have had known to thy friends and acquaintance or all the world; and perhaps couldst not find in thy heart to disclose, even to one person, tied by all laws to an eternal fecrecy, shall now be displayed before by face, with all their aggravating circumstances, in this great consistory of the whole universe?

Conclude to prevent by a hearty repentance, and a fincere confession of all thy guilt, now whilst thou hast time, the dreadful confusion, which otherwise thou shalt suffer at that day: and the great judge shall then ratify the absolution, that has been given thee here, by virtue of his commission; and clear thee from all thy sins.

Father;

bins

riw bris

to Abim

yd wos

books;

Joy wed

word of

en God

faith the

accent of

stered to

stood be-

WERE

a great

upon it,

vay, and

be dead,

and THE

opened,

udged by

according

I truths:

of which

ll be of

owledge

human

ch shall

dgment.

r confci-

ich our

egistred.

he rules

e com-

even

itten of

e, to do

all Stand

ho with

bufiness

❽

this feet, and ineaking to he is by hoods of tears. Her ardent has thews 12.2, yluf often kinning his feet,

On the conversion of St. Mary Magdalene:

poweris her justificationiv shullens ere forgiven ber,

bid be, for the bath land much verter 47 And ONSIDER first, the sudden and wonderful Change God was pleased to work in the heart of this glorious penitent. Behold a woman in the city, that was a finner, (fays St. Luke) when the knew that Tefus was at meat in the bouse of the Phanises, brought an alablaster box of ointment : and standing behind at his feet the began to wash his feet with her tears, and the wiped them with the bairs of her heads and the kiffed his feet, and anointed them with the contraent Luke vii. 37, 38. See here, my foul, a penitent indeed; thoroughly penetrated with the fense of the dreadful evil of her fins, and therefore not to be restrained, either by shame or fear, or any considerations, of what the world would think, or fay, from running immediately to her Saviour; though then at table, and in the midft of the Pharifees; and there to do publick penance, without regard to their censures, or contempt. O fee what it is for a foul to have her eyes truly opened, to discover the deformity of her fins, and to view those odious moniters, in their true shape, which have so long possessed her! She thinks every moment an age, till by running to our Lord, the can get rid of her guilt; whatever it may cost her, or whoever may scoff at her, or censure her for it.

Confider 2dly, the chiefest ingredients in Magdalene's conversion; her faith, her humility, her love, her penitential tears; and her dedicating now to the fervice of her Lord, all that the had before employed in fin. Her faith, joined with her humble confidence in the goodness, and mercy of her Saviour, appears in her running to him, to be washed and cleansed by him from all her filth, in the true fountain of life. Her humility. appears in her not daring to come before his face, nor

t l He

> nd ak

> ov

aid

101

er

ro

io

0

gn

See

St

125

roi

he

in

Sai

of a

101

of t

he

of 1

exa

of (

he

ur

oth

eg

con

DI

nº

tha

all

fee

Rei

we

21

address herself to him in words; but standing behind t his feet, and speaking to his heart by floods of tears. Her ardent love shews itself, in her often kiffing his feet, nd in the penitential-tears it produces; and is therefore aken notice of by our Lord, as the main disposition owards her justification ! Many fins are forgiven ber, aid he, for she bath loved much. verse 47. ow her hair, her precious ointments, her whole erlon, are wholly dedicated to her Saviour: to whom rom this time forward the adheres, with fuch an inrolable fidelity, and unalterable affection, as not even o fuffer herfelf to be kept off from him, either by the gnominy of the crofs, or the horrour of the fepulchre. bee finners, what it is to be a perfect convert, what it

s to be a penitent indeed.

o addre

it his fee

Her arde

ene.

aken no

ab thwell

ed be nderful

e heart

in the

be knew barifee

ling be-

r tears,

ads and

mtment. ent in-

of the

to be

ifidera-

from

then at

here to

nfures, o have of her

eir true

thinks.

Lord,

oft her,

Aagda-

ve, her

fervice:

in fin

in the

in her

y him

umility. e, nor

to

it.

and the wines them with Confider 3dly, the leffons all Christians may learn rom Magdalene's conversion. And first, a sense of he wonderful mercies of God, who thus changes, in in inftant, the greatest finners into the greatest Saints: that to we may never despair of the convertion of any one; nor ever prefume to despise poor sinners, now abandoned foever; or to prefer ourselves beforeany of them; fince whatever they are to day, to morrow, they may be great penitents, and great favourites of heaven. Secondly, we must learn, from this great example, a ready compliance with the graces and calls of God: with a courage and resolution to over-come he opposition, we shall be sure to meet with in our reurn to God, from old habits, human respects, or any other confiderations. Alas! If Magdalene had regarded the censures of the world, or delayed her conversion, for fear of what the Pharifees should say or think of her, in all appearance, the would have died in her fins. Thirdly, we may learn by her example that the most effectual means for the remission of all our fins, and the advancing of our fouls to the perfection of all holiness, is an ardent love of our bletted Redeemer; and atepentance influenced by love. Happy we, if we can but learn of her, to go daily in this natinon her not during to come before his face, nor ₿

penitential spirit to the feet of Christ! He never re-

jects a penitent lover.

"Conclude if thou hast followed Magdalene in her fins, to imitate her also in her conversion: and the more, and the greater thy sins have been, to make the greater return of love to him, who has so mercifully spared thee in thy sins, and so lovingly forgiven thee that immense debt, which thou owedst to his justice.

## 1910 its our small July 23.

#### On the last sentence of the good.

ONSIDER first, that the great affizes of the last day shall be concluded by a definitive sentence by which the just, after a glorious rehearfal of all their good works, shall be called up to a kingdom where forrows never enter, and joys never end; and the wicked shall be condemned to the dismal dungeons of everlasting fire. But first give ear, O my foul, to that fweet and aimable invitation, (which thou hopest that be one day thine) by which their dear Lord shall call all his fervants, his friends, and his children, into the glorious mansions of eternal bliss. Come ye bleffed of my Father, shall he say; poffes the kingdom prepared for you, from the foundation of the world. Matt. xxv. 34. O happy invitation! O happy; thrice happy, they, that shall be found worthy to partake of this joyful sentence! What unspeakable satisfaction and delight, what torrents of joy, and pleasure, shall flow into their fouls, at the hearing of it? But oh! What envy, what rage shall possess the souls of the reprobate, when they shall hear this invitation, and shall fee feve rat of their own acquaintance going to take possession of that eternal kingdom; which they might also have for easily purchased; but by their folly and stupidity have blindly exchanged for the flames of hell ! hongs

words of this happy sentence: Come, says the judge, ye blessed of my Father, &c. Come, (O sweet invitation!)

rom

om i

rei

our i

(12 F

co

rev

rint. rise

ngo niv

nd

Pa

ay,

WE

ù

u

Ci

fs

ng

te

vb

V

X

nt

no

P

P

el

91

ra

8

in her and the ake the reifully nahee

of the stence all their where and the cons of the total

A shall call to the effed of repared to xxx. happy, of this and

What robate, ie feve fire fing for have

judge, ation!) om the vale of tears, to the blissful regions of near rending joys. Come from a tedious banishment, to put true heavenly country: from your mortal pilgrimthe midft of crosses, labours, consider and lovely hons of rest and peace, in the eternal Sion: where use small meet with all that your heart can desire, compleat your happiness; where you shall be forger in briated by the plenty of my house; and drink rever at the fountain of life. Arise, my beloved, the sinter is now past, the shoots and storms are all over, rise and come. Come enter into the joy of your Lord; the ingdom prepared for you, from the beginning; an niversal good, a blessing including all blessings; and exneded to endless ages. O my soul, learn thou to despite I other happiness, in hopes of having a share, one are in this blessed sentence.

Consider adly, that what is most to be admired and wed in this heavenly fentence, is that it brings our als to an eternal union with God himself, our only be and fovereign good. This come, this fweet word falvation, draws us to our God, unites us to him, ceives us into the very bosom of his goodness; and a manner transforms us into him. And nothing fs could ever truly fatisfy our fouis! O happy blefng indeed, to be thus bleffed of the Father; by an ternal union with himself. O happy kingdom, in which we that eternally live and reign with the ever ving God! I rejoiced, faid the royal prophet, Pf. xxi, at the things that were faid to me : we shall go nto the house of the Lord. But O my foul, how much nore oughtest thou to rejoice at the happy prospect of thy being one day called, not only into the house of the Lord, but even to a union with the Lord himgoing to take policking

Conclude to spare no pains to secure to thyself this appy sentence by a diligence in all good works, more specially works of mercy, and charity; which by the object, are particularly entitled to the sentence of the secure of t

ye blessed of my Father, &c. Come, (O sweet invitation!) from

Last uc atom -

➂

## July 24.

On the last sentence of the wicked.

CONSIDER first, how the great judge, after having invited the just to his glorious kingdom; turning himself towards the wicked on his left hand, with fire in his eyes, and terrour in his countenance, hall thunder out against them the dreadful sentence of their irrevocable doom, in these words. Depart from me, you curfed, into everlasting fire, which was prepared for the devil and his angels, Matt. xxv. O finners, weigh well every word of this frightful fentence. Depart, faith he, go, be gone forever, far from me; far from the joys of my kingdom, and the fociety of my children, into the place you have chosen, and blindly preferred before heaven; into the darksome dungeons of hell below, prepared for Satan and his affociates, whose part you have taken against me. O terrible excommunication, to be cut off forever from the fociety of Jesus Christ, and his Saints! O cruel divorce, to be eternally separated from God, and all that is good? O difinal and everlafting banishment, to be excluded from the city of God, and fent into the low and horrid region of the fecond death? Ah! wretches, who make so little now of losing God, and his grace, by mortal fin; what shall you then think, when you shall be doomed to this eternal separation from the fource of all good? But whither are you to go from him? Alas! into everlasting fire, there to burn as long as God is God, in the company of the devil and his angels. O dreadful eternity!

Consider adly, that terrible and universal curse, which this sentence of condemnation involves. Depart from me, you cursed, says the sovereign judge: as if he should say, you shall go from me, but take my curse along with you. I would have given you my blefing; but you would not receive it: a curse you have chosen; and a curse shall be your everlasting lot. It

fhall

hal

ear

on y

or

ur

of c

me

bit

ofy

fun

ful

93

be

ber

fac

cur

wi

to

Wa

пр

ne

the

70

€0

die

itfe

fur

ne

irr

foo

do

de

thi

0

di

an

118

hall flick close to you, like a garment, which you shall ever put off; it shall enter into your very bowels, and earch into the very marrow of your bones. A curse upon your eyes, never to fee the least glimpfe of comfortable ight: a curse upon your ears, to hear no other musick for all eternity, but frightful fhrieks and grones: a rurfe on your taste, to be ever embittered with the gall of dragons: a curse on your smell, to be always tormented with the intolerable stench of the bottomless pit: a curse on your feeling, and on all the members of your body, to be for ever burning, and never to consume, in a fire that shall never be quenched. O dreadful complication of irremediable evils!

after

gdom;

hand,

nance,

ntence

Depart

h was

O fin-

tence.

ne; far

of my

alindly

igeons

ciates,

le ex-

e fo-

vorce,

that is

be ex-

e low

tches,

grace,

n you

n the

from

s long

nd his

curfe,

Dopart

as if

e my

y blej-

have

t. It

**fhall** 

Confider 3dly, that this terrible curse shall not only be extended to the body, and all its fenses and members: it shall also reach the soul, and all its powers and faculties. As if the great judge should also say: a turfe upon your understanding, never to be enlightened with any ray of truth: a curse upon your will, never to attain to any thing it loves or defires, but to be always bound down to what it hates and abhors: a curfe upon your memory, to be ever revolving, in the bitterness of a fruitless repentance, the folly and vanity of all those short-lived pleasures, and worldly toys, for which you have forfeited a happy eternity: a curse upon your conscience, to be ever gnawed by the worm that never dies: a curse upon your whole foul, to be a hell to itself; ever torn in pieces with most violent passions, of fury, envy, hatred and despair. Good God! let me never be so miserable as to incur this dreadful and irrevocable curse. But see how this sentence is no fooner pronounced, but the earth opens, and fwallows down at once, all this wretched multitude, with the devils that feduced them, into the lowest hell: and then the gate is shut upon them, never, never to be opened. O the fatal confequences of all worldly pride! O the difmal end of carnal pleafures!

Conclude to turn now to God with thy whole heart; and henceforward to flick close to him: thus thou shall Substitute and a carle share be your everlating laby

Ball

fecure to thyfelf a bleffing at that day, instead of a bol, wife a Brettack to the morth, a good to

## July 25.

On St. James.

ONSIDER first, that St. James the fon of Zebedee, the elder brother of St. John the Apostle, was one of those disciples, to whom our Lord was pleased to shew a more particular favour and love: he was one of the three, that were chosen to be witnesses of the glory of his transfiguration: one of the three, that were admitted to be present, when he raised to life the daughter of Jairus: and one of the three, whom he took along with him, to stay, and watch with him in his prayer and agony in the garden. O how great must the faith, and love of St. James have been, that he should be such a favourite of Jesus? How happy are they, that like St. James, stick close to Jesus, in his forrows and fufferings, no less than in his joys and glory! The zeal, and fervour, of St. James, and of his brother St. John in the cause of Christ, obtained for them, from our Lord, the furname of Boanerges or fons of thunder. This glorious name they made good in their preaching, and in their labours: and St. James, with this advantage, that he was the first of all the Apostles that laid down his life for the love of his mafter, and fealed his doctrine with his blood. O glorious death! to die for love, not of any mortal beauty, or worldly honour, or friends, or country; but for the love of our Lord, the true and everlaiting life. O how happy are all those sufferings, that are endured for the love of Christ !

Confider 2dly, from the epiftle of this day, (I Cor. iv.) what kind of fufferings St. James and his fellow Apostles endured daily for the love of Christ, and with what patience and charity, they supported them. I think, fays St. Paul, that God hath fet forth us Apostles, the

en. are u and t xed we at effer

made

ade ven rea f th

vas nul rof er

(

an p af lac w he tha

wa to be for do he

the

W he 1 th

fo

tì n ft

C

ode beg 1 246 3 I. . fon of

an the ir Lord d love: itnesses three, to life whom th him v great n, that py are in his

ys and of his ned for or fons n their ith this

es that fealed to die

onour, Lord, are all ove of

r. iv.) postles what think, s, the

last

ead of 1 11, as it were men appointed to death: because we are made a spectacle to the world, and to angels and to men. We are fools for Christs Sake - we are weak - we re without honour. Even unto this hour we both hunger nd thirst, and are naked, and are buffeted, and have no xed abode: and we labour, working with our own hands: ve are reviled, and we blefs: we are persecuted, and we effer it: we are ill spoken of, and we entreat: we are ade as the refuje of the world, the offscouring of all, ven untill now. See, Christians, in what manner the reatest favourites of heaven were treated by the children f the world. But no wonder: for their master himfelf was treated no better: and all that will reign with him, nust be content to soffer with him. O happy those roffes that bring the foul to the eternal enjoyment of er God!

> Consider 3dly, from the gospel of this festival, thatSt. ames and St. John, though they had been now trained p for three years in the school of Christ; yet before his affion and death, and their receiving the Holy Ghost, ad not yet perfectly put off the old man, or purged way the old leaven of ambition and felf feeking, and herefore they induced their mother to petition for them, hat they might fit, the one on the right hand of Christ, he other on the left, in his kingdom. Christians, beware of ambition, beware of defiring to be honoured, to be praised, to be exalted, or preferred before others: beware of all the subtleties of pride, and self-love: if it found its way even into the school of Christ, (as it had done before, into the earthly paradife, and even into heaven itself) it is recorded as a warning for us; that fo dangerous and fubtle an evil, may not make its way with far greater eafe into our unguarded fouls. But hearken to the words of our Lord, upon this occasion. You know not, fays he, what you ask. Can you drink of the chalice that I shall drink? &c. O how true it is that we know not what we ask, when we ask for honours, preferments, riches, pleasures, &c. which instead of bringing us nearer to our God, are too apt to carry us away far from him! 'Tis drinking with Christ 3/27 of

of the chalice of his passion; 'tis taking up our cross, and following him, is the true means, of divine appointment, which is to bring us to Christ, and to entitle us to fit down with him on his throne; and to reign eternally with him.

Conclude to let it be thy great ambition, to keep as close as thou canst to thy Lord, with thy cross upon thy shoulders, by diligent working, suffering and loving: and instead of pretending to high things, sit thee down, by humility in the lowest place, and the highest shall be

given thee.

# July 26.

ONSIDER first, that what gives us the highest idea of the super-eminent sanctity of S:. Ann, and of her bleffed confort St. Joachim, is that they were chosen by the decrees of heaven, to be the parents of that immaculate virgin, who was to bring forth the Saviour of the world, and to be the mother of God. O what graces did they not receive, to qualify them to furnish this virgin-spoule to the Spirit of God, and this virgin mother to the Son of God! What a faintlike, what a heavenly education, did they not give to their bleffed child! How perfectly did they make good thereby that sentence of their divine grandson, that the tree is to be known by the fruits! What reverence then, what esteem, what affection, what devotion, do we not owe to this bleffed couple! All the true children of Christ have ever loved his mother, and confidered her as their mother: how then can we do otherwise than love also these two great Saints, to whom we stand endebted for fuch a mother?

Consider 2dly, from the lesson, or epistle, that is read on the feast of St. Ann, (out of *Proverbs* xxxi.) the properties of a valiant, that is, of a wise and virtuous woman, as all perfectly agreeing to this great Saint: particularly, her perpetual attention to do good, and not evil,

all the quiring up a tr of the beauty of her (evenvanitie her me tongue and ch of her of her feriou: and to was S of fuc fion o vain: praise her w felf ft her l

celler her control to the control to

here

nd

nt,

fit

lly

as

on

g:

n,

be

ft id

re

of

e

d. m

d

2,

ir

y

to

t

e

r

o

r

d

c

all the days of her life; her unwearied industry in acquiring the spiritual riches of all virtues; and storing up a treasure for eternity; her diligence in the exercice of the works of mercy and charity: &c. Strength and beauty are her cloathing, faith the wifeman, speaking of her interiour, and she shall laugh in the last day: (even in that day when the foolish admirers of worldly vanities shall all he sad and forrowful) She hath opened her mouth to wisdom, and the law of clemency is on her tongue: (By her being ever prudent in her words, and charitably compassionate in excusing the defects of her neighbours.) She hath looked well to the paths of her house; and hath not eaten her bread idle: (by a ferious application to keep herfelf always well employed, and to fee that all under her charge are orderly.) Such was St. Ann, fuch ought all Christian matrons to be: of such as these the Spirit of God adds in the conclufrom of the chapter. Favour is deceitful, and beauty is vain: the woman that feareth the Lord she shall be praised. Give her of the fruit of her hands: and let her works praise her in the gates. Yes the Lord himfelf shall give her the eternal reward of the fruit of her hands: and the gates of the heavenly Sion shall resound with her praises forever.

Consider 3dly from the gospel of this day, that excellent treasure which St. Ann found, and made her own, by giving up all things else to purchase it for herself. The kingdom of heaven, fays our Lord Matt. xiii 44. is like unto a treasure bidden in a field: which when a man hath found, be hideth it, and for joy thereof goeth and felle h all that be hath, and buyeth that field. The kingdom of heaven in this, and other passages of the gospel, is understood of the kingdom of God within us, by his grace in the foul; that kingdom, by which he lives, and reigns in our interiour, by faith, hope, and love, and the spirit of recollection and prayer. Now this kingdom of God in our fouls is a treasure indeed, of infinite value, which enriches us by the possession of God himself, here by grace, and hereafter in glory. This treafure

F 3

is hidden from the children of the world, who are ftrangers to the value of it, and have a very mean idea of the happiness of a spiritual and internal life: but the children of God, whose eyes are opened to the truth, discover this inestimable treasure; and spare neither pains, nor cost, to get it into their own possesfron: they even fell all they have, to purchase it; that is, they give up their humours, their paffions, their worldly affections, their fenfual inclinations, their own will, and every thing elie that opposes so great a happiness: and thus this kingdom of God becomes theirown; and they themselves become Gods kingdom. Thus they begin to enjoy a heaven upon earth.

Conclude to feek first this kingdom of God in thy foul, above all things; and all other things shall be added unto thee: thou shalt also be reimbursed, with infinite advantage, whatever thou haft expended, in the purchase of it; and all good things shall come to thee along

with it. where we were the first one

4-200 1 Decelo

### July 27. and of the Do Haracker

On Hell.

CONSIDER first, that it will be of no small fervice to thee, in order to keep thee from going down into hell after thy death, if thou wilt now, by a ferious meditation, go down thither whilst thou art alive, and take a view of that wretched place, by the help of those lights, which the unerring word of God shall furnish thee with. Give ear then first to what is said of hell, in the Old-testament: where it is called Job x. A land (from which there is no coming back) dark, and covered with the obscurity of death: a land of misery, and darkness; where the shadow of death, and no order; but everlasting horrour dwelleth. And Ifai xxx, where it is called Topheth (from the name of that dismal valley, near Jerusalem, otherwise, called Gehenna, where the idolaters burnt their children in facrifice to the devil) of Klou which

vhich repare bereof a torre tormen prophe queltio ing fir burning are fp fury t Aructi peale t famini

the tee

Co has gi the ge fire t not, c one fo fire, a of tor allow their there xiii. darki Reve of th fire a ment. have shall is t dark 2. T destr

and

211-

of

the

the

are

ef-

hat

eir

eir

eat

ies

m.

hy

d-

n-

he

ng

11

g

y

u

,

g

n

s

e

1

r

WINCE

which he fays: Topheth is prepared from yesterday; prepared by the king, deep and wide. The nourishments thereof is sire, and much wood; the breath of the Lord as a torrent of brimstone kindleth it. And what kind of torments are there prepared for the wicked; the same prophet informs us hap. xxxiii 14. When he puts the question to them, which of you can dwell with devouring sire? which of you san dwell with devouring sire? which of you san dwell with everlasting barnings? The wiseman adds Ecclus. xxxix The there are spirits that are created for vengeance, and in their sure they shall pour out their force, and shall appeals the wrath of him that made them. Fire, hail, famine and death all these were created for vengeance: the teeth of beasts and scorpions and serpents.

Confider 2dly what a description our Lord himself has given us of hell in his Gospel: where he calls it the gehenna of fire, or the fiery gehenna. St Matt. v. A fire that cannot be quenched, where their worm dieth not, and the fire is not extinguished: and where every one shall be falted with fire, St Mark ix. An eternal fire, and everlasting punishment, St. Matt. xxv. A place of torments in flames, where the wicked shall not be allowed even fo much as one drop of water to cool their tongue, St. Luke xvi. A furnace of fire, where there shall be weeping and gnashing of teeth, St. Matt. xiii. A binding hand and foot, and casting into exterior darkness, St. Matt. xxii. To which St. John adds: Revel. xiv, that the damned, shall drink of the wine of the wrath of God---- and shall be tormented with fire and brimstone --- and that the smoke of their torments shall ascend up forever and ever : and that they have no rest day nor night, Revel. xx. That they shall be cast into the pool of fire and brimstone, which is the second death. To which St. Jude also adds darkness and everlasting chains, verse 6. And St. Paul 2. Thef. 1, that they shall suffer eternal punishment in destruction, from the face of the Lord. all mond diage.

Confider 3dly, what a dreadful scene of misery and wo is here set before our eyes, in these texts of

holy

holy scripture: what a complication of all the worst of evils, and all of them eternal: how many bitter ingredients of this cup of the divine wrath, of which the wicked must drink in hell, for evermore. Take a view of them, O my foul, at thy leifure, that the fight of them may imprint in thee a wholesome fear of fin, the only evil that can condemn thee to that place of torments. O! Confider well this dying life; or rather this living death, of the damned : this darkfome land; these dungeons of horrour and misery; this binding hand and foot, in eternal chains; this pool of fire and brimftone; this falting with fire; these devouring flames; which always burn, and yet never consume; this feeling ever fresh for sufferings; these gnawing serpents; this worm that never dies; this dreadful fecond death; this eternal separation from God, and all that is good; this perpetual weeping, wailing and gnashing of teeth; &c. and that all this is endured in the company of devils. and other damned wretches, all hating and curfing one another; all hating and blaspheming God. And that all these insupportable sufferings, are to be without end, intermission, or remission: Ah! such is hell according to holy writ; according to Gods infallible word: And who can bear the least part of it? And shall Christians, that believe the word of God, dare to fin?

Conclude, feeing thou canst endure so little here, to take the most effectual means thou art able, now whilst thou hast time, to keep thyself from ever coming into this place of torments. The fire of hell can burn nothing but wilful fin. Get rid of this enormous

evil; and hell can have no hold on thee.

turn into fury f f juffice: and a thousand wees to those wretches, that must for ever feel the dreadful weight of the averaging hend of the living God. Comfider Sally, three tenerade, acording to divines.

is defined. A perfett and never ending face, of laper pinelis comprezing de once all that is good, without any

mixinse

 $C_{i}^{o}$ neither things we ma nor ea of any are pr fully o in all ness & in hel of his greatr penite he h them prefer ever come when naile he ha which with ciouf and f for t his pa turn justic

> is de pines.

must

hand

Wir.

Fuly

## holy cripture: what 8 could not be all the worth

rorff

tter

nich

ake

the

hat

fe;

rk-

his

re;

vet

gs;

es;

on

lal

nd ls.

ng

nd h-

ell

le

nd

to

oft

11

IS

Some other confiderations on hell.

CONSIDER first, that as it is said in holy writ neither bath it entered into the heart of man, what things God bath prepared for them that love him: fo we may also fay with truth, that neither eye hath feen, nor ear heard, neither hath it entered into the heart of any mortal, to conceive what dreadful torments are prepared in hell, for obstinate finners, that wilfully die enemies of God. The Almighty is infinite in all his attributes: as in his power, wisdom, goodness &c. so in his avenging justice too. He is a God in hell, as much as in heaven. So that by the greatness of his love, mercy and patience here; we may measure the greatness of his future wrath, and vengeance against impenitent finners. By his pure goodness and love, he has drawn them out of nothing, and made them for himself, and a happy eternity; he has preserved them, and suffained them, for a long time, ever loading them with his benefits; he has even come down from his throne of glory, to feek them when gone aftray; he has fuffered himself to be nailed to a difgraceful crofs, for their eternal falvation; he has frequently delivered them from the dangers to which they were daily exposed; has patiently borne with their repeated infolences and treasons; still graciously inviting them to return to him by repentance; and still offering them his mercy, and all good, both for time and eternity. Ah! How justly then does his patience and goodness, after being so long abused, turn into fury? His mercy at length gives place to justice: and a thousand woes to those wretches, that must for-ever feel the dreadful weight of the avenging hand of the living God.

Consider 2dly, that beatitude, according to divines, is defined. A perfect and never ending state of hap-piness, comprizing at once all that is good, without any

mixture

mixture of evil. If then damnation be the opposite to beatitude, it must needs be an everlasting deluge of all that is evil, without the least mixture of good, without the least allay of ease, without the least glimpse of comfort; a total privation of all happiness, and a

chaos of all mifery. A semment bus graman guidal

Consider 3dly, that the misery of the damned is unchangeable. Because they carry with them out of this world the enormous guilt of mortal fin; an infinite debt, of which they can never discharge the least part: a dreadful poison, which has tainted and corrupted their whole fouls, for which there is now no medicine: a difmal stain which has penetrated them through and through, and never can be effaced; which is even proof against all the flames of hell, which it continually nourishes; and all the gnawings of the never dying worm, which eternally preys upon it. For as there is no remission of fins in hell, the whole guilt remains unchangeably in the foul, with all the debt, and all the flain; and confequently calls, without ceasing, for all the wrath of Gods avenging justice; which cannot but eternally hate, and eternally punish everlasting fin Oh! how true it is, that this dreadful evil of mortal fin, is the very worst of all the ingredients of eternal damnation; and the fource and cause of all the rest.

Conclude ever to detest, and fly from this monster fin: which is thus odious to thy God; and pernicious to thy soul; and thou shalt have no need to apprehend

eternal damnation.

## 

## on the trison of bell. mont solution of bell.

CONSIDER first, that hell is a prison, that lyes deep in the bowels of the earth, in which the damned are confined for all eternity: a prison, whose gates are eternally shut down, and bolted upon them, by the irreversible decrees of heaven; so as to prohibite

manne in with miferal stinkin black a frying prifon and b

every of ho ever night morn the di of lig botto is bla wrete eyes their fcene

Cor

dami can fiery pene bly by the Good difta fuse with and fied

finf

con

with the world above: to stop up all access to all manner of good, comfort, or ease; and to shut in with them all that can make them compleatly miserable. Hell is a dismal dungeon, of black and stinking slames; and crammed brim sull with the black and stinking carcasses of the damned, eternally frying in those dark slames. O my soul, what a prison! What a dungeon! What dreadful locks, and bars, which shut out all good, and admit of

nothing of God, but his avenging justice!

ite

ge

d,

ofe

la

is

of

fi-

ift

1-10

no

m

d;

H,

gs

ys.

11.

ıl,

ly

g-

nd

it

ry

1;

er

113

ıd

VO

tib

UÍ

cs

he

le

n,

ite

Consider 2dly, that this prison of the damned is every way most hideous and loathsome; and full of horrour and darkness. No sun, no moon, no stars ever appear in that gloomy region: but a dismal night reigns eternally there; a night that knows no morning, nor ever expects a return of the dawning of the day. No breath of air from above, no glimpse of light can ever penetrate, into that deep, that bottomless pit. The very fire that rages there is black and darksome; it affords no light, to the wretched prisoners, except it be to represent to their eyes such odious objects, as may serve to encrease their misery. O who can bear the thought of such a scene of wo!

Consider 3dly, that in this frightful dungeon, the damned are bound down in eternal chains, so that they can neither stir band nor foot; St. Matt. xxii: in siery chains, that wrap up their whole bodies, and penetrate them on all sides, and fix them immoveably to their place of torments. That head, which by their pride, and rebellion, they had listed up against God, is now eternally nailed down, at an immense distance from him: that stiff neck, which they refused to submit to his sweet yoke, is now loaded with the enormous weight of the chains of hell: and all their senses and members, which they gratified in their life, by indulging them the false liberty of sinful pleasures, are now condemned to an everlasting consinement and slavery, in links of grinding slames.

Oh that finners would be wife, and would think of

these things, and would cease from sin!

Conclude thou at least, my soul, to take care of one, and whilst thou hast time, to provide effectually for thy eternal welfare; that thou mayst never come to be cast into this dreadful and everlasting prison.

## the July 130. The broken of the long of

and on the entertainments of bell. I mode on

ONSIDER first, what kind of entertainments are prepared, in a milerable eternity, to fucceed the banquets, and revellings, and other extravagances of a voluptuous life, in which worldlings pale the short time of their mortality. O how strangely shall the scene be altered, when immediately after death they shall find their souls buried in hell ! Ah what kind of feafting shall they meet with there! What ravenous hunger and thirft, without being ever able to obtain fo much as one drop of water! Their wine is the gall of dragons, and the venom of after which is incurable. Deut. xxxii. 33. Their cups are full of the wine of the wrath of God. Revel. xiv. Cups of liquid fire, and stinking sulphur. Their gardens of pleasures, are turned into a pool of fire and brimstone. Their carnal embraces into the eternal gnawings of infernal ferpents, ever preying upon their bosoms.

Consider 2dly, the musick, with which these wretches shall be forever entertained in hell: eternal howlings and yellings; eternal shricks, and groans; eternal curses and blasphemies; the insulting voices of the tormenters, scotling at their sufferings; the lashes of their scoarges, &c. Ah! unhappy sinners, how shall you like such entertainments as these? Surely if there were stothing else in hell, but the being condemned to an everlasting night, in the midst of all this horton and consusion of so many frightful noises, dismal

roans yould o be

nterta Con amne where xhala he int hat a compl the ab them many them O wh Mall shall t one a those and lu selves. der n now and a with else b ing c vils.

Collife, a of this who St. Latthe ff walker life:

life, t

roans, and horrid blasphemies; any reasonable man would chuse the worst of temporal evils, rather than o be condemned to eternity to such a melancholy entertainment.

of

of

ally

ver

ing

£1.83

nte

eed

an-

als

elv

ter

hib

ett

er

eir

fps

re

V.

eir

nd

al

es

gs

al

ne

of

11

e

d

-

al

s,

Confider 3dly, that the fense of smelling, in the amned, shall also have its share in this infernal feast where it shall be forever regaled with the loathsome exhalations of those filthy dungeons below, and with he intolerable stench of those half putrified carcases, hat are broiling there. And what shall come in to compleat the misery of their entertainment, shall be the abominable company, which they must have with them for endless ages, of so many hideous spirits; so many merciles devils; and what shall be worse to them than devils, the unhappy partners of their fins. O what bitter hatred, what hellish rage and fury, shall their former love be now turned into? O how shall they now curse, how shall they tear and torment one another; being eternally chained together, in those black fiery links, which by their dark passions and lufts, they have in their life time made for themselves. O worldlings, break then your bonds in sunder now, whilst you have time; withdraw yourselves now from all the objects of your criminal paffions, and all diforderly affections; lest if you carry them with you out of this world, they ferve for nothing else but to add so many fiery links to your everlasting chains, and to bind you down to as many de-

Conclude to fly for the future from a voluptuous life, and all the finful entertainments of the children of this world; who have their confolation here; and who laugh now, but shall mourn and weep hereafter. St. Luke vi. and for thy part, to lament henceforward the share thou hast had with them, whilst thou hast walked on with them in the broad road of a worldly life; and by these penitential tears, joined with a new life, thou shalt escape having a share with them in the entertainments of hell.

Taming a sport for the service of the working of party and

rehing flames.

## penetrates into all the in wire arts, with most ex-

On the fire of bell. and year and a

CONSIDER first, that in hell, every vice shall meet with its peculiar forment. There the proud shall be debased and confounded, and troden under foot by insulting devils. There the covetous, and the lovers of the mammon of this world, shall groan under the extremity of want and mifery. lascivious shall exchange their dark and filthy pleafures, for stinking fulphur, and black flames. gluttons and drunkards shall be oppressed with an in-Supportable hunger and thirst; and so of the rest. But the general punishment of all the damned, and that which is most frequently inculcated in holy writ, is that they shall burn, in everlasting fire. O who can endure the thought of this eternal burning, in that dreadful pool of fire and brimftone! Christians, what are you doing? Do you believe this eternal fire; and do you dare to fin? If you believe it not, you are no Christians: and if you believe it, and still persist going on in such fins as you know are the high road to this everlasting burning, you must be worse than madmen.

Consider 2dly, that of all bodily torments, which we can suffer in this world, there is none more terrible than to burn alive. But alas there is no comparison between burning here, and burning in hell. All our fires upon earth are but painted flames, if compared to the fire of hell. The fire of this world was made to ferve us, and to be our comfort: that of hell was created to be an instrument of God's vengeance upon finners. The fire of this world cannot subsist, without being nourished by some combustible matter, which it quickly dispatches and consumes: the fire of hell, kindled by the breath of an angry God, requires no other fewel than fin, and on this it feeds without ever decaying or confuming. The fire of this world can only reach the body; but the fire of hell not only pierces the body penetr quifite in her Ab!

mome Con that h ing, 6 like a hour off w even candle this W the gr hell f and o in th of fall no n the t fouls from and n

Co this of fuch left in of th shall of th

difference of the difference o

the d

7 600

Bush

Mino

in in

Thall

roud

nder

the

un-

the lea-

here

in-

eft.

and

rit.

can

hat

hat

and

are

fift

ad

an

ch

ole

e-

es

re bi

n

re d [-

kindled by

pody through and through, in all its members, and penetrates into all the inward parts, with most exquifites tortures; but also reaches the foul herself. in her very inmost recesses, with its searching flames. Ah! who could endure fuch a fire as this even for one moment? How much less for an endless eternity?

Confider 3dly, that there is no man upon earth. that has not quite lost his fenses, who would be willing, even for the empire of the world, to be broiled like a Laurence, on a gridiron, or roafted for half an hour by a flow fire; though he was fure to come off with his life. Nay where is the man that would even venture to hold his finger in the flame of a candle for half a quarter of an hour, for any reward this world can give. Where is then the judgment of the greatest part of Christians, who pretend to believe hell fire, and yet live on, with so little apprehension and concern, and that oftentimes for years together, in the guilt of mortal fin, in danger every moment of falling into this dreadful and everlatting fire; having no more all this while than a hairs breadth, that is, the thin thread of an uncertain life, between their fouls and a miserable eternity? Good God, deliver us from this wretched blindness, from this desperate folly, and madness.

Conclude never to expose thyself to the danger of this everlasting fire, by mortal fin; nor to endure any fuch guilt, though it were even for one moment. left in that very moment God should break the thread of thy life, and let thee drop into that fire, that shall never be quenched. O what a mercy it is of thy God that it he not been thy case long ago! to

instrument of God's venceance open finders. The fire of this world cannot suffuguik out being nourished by some compassible, matter, which it quickly different compassible matter. On the pain of loss in hell. but said

CONSIDER first, that though the fire of hell? with all the rest of the exterior terments, which the damned must forever endure, in that woful place, and shot ying to the Glo and the color will be the body

be tecrible beyond all that can be expressed or conceived; yet is it no ways comparable, in the judgment of divines, to the interior pangs and agonies of the foul, caused by the pana dumni, or the eternal loss of God; and of all that is good; and the perpetual lenfe. they shall ever have of the greatness of this their loss and of all its dreadful confequences. Alas! they have lost their God forever. They are divorced eternally from him; they are stript of all his gifts; and all his graces; no light is left them in their foul; no glimple of hope; no fense of good, no power of love either for: God or their neighbours : Ah! unhappy wretches, that cannot love! They are excommunicated from God: they are fent into an eternal banishment, fat from him, far from his glorious kingdom, and the happy fociety of his children; far from their true country, and all its blifsful joys, which were once purchased for them, by the blood of the Son of God. They are eternally feparated from the ocean of all date of violence, far away from him : and all tiboog

Consider 2dly, how much the damned shall refent this most dreadful of all evils, this eternal separation from God. Alas! poor finners, here, while they lie groveling in the mire of the earth, diverted from the thought of God, by a thousand impertinencies; and yet continually partaking, many ways, of his fweetness and goodness, in some or other of his creatures, have little or no idea of what it is absolutely to lose God for evermore. But the damned, by their own word experience, shall be fully convinced, now it is too late, that none of all the rest of the torments of hell can be compared to this loss. God is an infinite good in himself; and he is the inexhausted source of all our good; and of every thing that is any ways good in his creatures: he is our univerfal good. In losing him then the damned have loft an infinite good; their first beginning, and their last end, by whom, and for whom, they were created! they have loft their fovereign good, their universal good, their immense eternal good; the overflowing fountain, the very ocean of all good, their hey he ternall oft hir creature and hir

damne on this of this fad co despair turn a which drop c thall r againf their down ftate torts ferve. a the hell tred,

non to

od n ll our a br then

quer

26

rue and only happiness. They have loft him totally; hey have loft him irrecoverably; they have loft him ternally: they have lost him in himself; they have oft him in themselves: they have lost him in all his reatures. There is an immense gulf between them. and him, never never to be palled. Wed tove list weds

con.

neni

the

15 01

enfe.

loss

ave

ally

his

npfe ther

hes.

om

fat the

un-

ur-

od.

all ath

ent

ion

ve-

ght

n-

ind tte

for

Xte,

an

111 ur nis

en C-

n,

ď,

ne

ir

C

Consider adly, still further, how dreadfully the lamned shall be tormented with the perpetual thinking on this most ruful of all losses. Ah! their lively sense: of this most difmal and irreparable loss, and of all the fad confequences of it, shall continually rack their despairing souls; they shall not be able so much as to. turn away their thought one moment from it. For which ever way they shall turn, to feek any one drop of ease, or comfort, in him, or from him; they thall meet with none: all things shall feem to confpire against them; all things shall tell them they have lost their God. They shall always find themselves hound down fast in eternal chains, which shall keep them in a. state of violence, far away from him: and all the efforts of their vehement longings after him, shall only ferve to redouble their mifery. Hence there flow a thousand other evils, that make their whole foul a hell to itself: Hence black despair, sadnes, rage, hatred, and blafphemy, begin bushout land bood to

Conclude never to turn away from Godsin this life, non to lose him by wilful fin; and then thou flast. effectually prevent this last and worst of allowis.

of being eternally feparated from him, & sommers

#### that mone of all the religion belcompared to 1.22 if ugush is an enquire good or bimfelf; and he is the inexhalited force of all our

perience, shall be full viconvinced, now at a roo laid

good; and of alled formrowe set and ways good in be

ONSIDER first, that as we are allured by the word of God, that the fire of hell shall never be quenched; to are we also affured by the same interring word, that the worm of the damped fhall never die. St. Mark ix This never dying worm of whicked STUC

conscience, like a black poisonous serpent, shall for ever fasten itself upon their breasts; it shall continually gnaw them; it shall eat its way into their hearts; it shall perpetually prey upon their very souls. O who can conceive the greatness of this torment of This eternal remorfe; this most bitter, but fruitless repentance; this dismal melancholly; this extremity of anguish; accompanied, with everlasting horror, consuston and despair! O how hateful, how abominable shall all their former crimes now appear in the eyes of the damned! O how shall they now be convinced, when its too late, of the enormity of them! O how shall

they now detest them ! mon for good of abiliano?

Confider 2dly, that what eternally feeds this never dying worm, is the enormous guilt of mortal fin: with which the fouls of the damned are eternally stained, infected and corrupted. This dreadful guilt, is ever written on their foreheads; it penetrates them on all fides; it renders them more ugly and filthy than the very dungeons of hell; eternally odious in the eyes of their creator; and most intolerable and insupportable to their own felves: the very devils are not more hatefull to them, than their own fouls are, as long as they fee them thus frangely tainted and corrupted, and eternally possessed by this hellish monster; or rather by as many hellish monsters as they have committed mortal fins. Ah I Christians, fee by this, what the guilt of mortal fin is! See what the dreadful confequences of it are for eternity! And learn from hence to detest it above all evils. O be affured that hell itself can produce nothing worse lambs allow it always a list

Consider 3dly, what a racking torture it shall be to the damned to all eternity, to be revolving, without ceasing, in their memory, their past folly, stupidity, and madness, in forfesting the eternal joys of heaven, which they might have obtained at so easy a rate; and selling both their God and their souls, for an empty toy, for a filthy satisfaction, that lasted but one moment, and lest nothing behind it but guilt and remorse; or for some punctillons honour

honout bed of and for of all ment lived millio being point regret eterni

and t

guilt

to me

virtue

it's grave ter of the force were held for the hortest the hortest

Ho

for

of dino

#### every Day in the Year.

for-

ally

But

who

Chis

en-

an-

Gon

hall

the

ben

hall

ver

m:

ally

on

the of

to

fee

er-

tal

pilt

ces

can

to

out

ty,

en-

ls,

nat

of

ur

61

honour, or petty interest, by which they were then robbed of all their true treasures, and all their true honour; and for which they are now reduced to the extremity of all kinds of misery. Oh! what will their judgment be of this cheating world, and of all its shortlived fooleries and vanities, when after having been millions of years in hell, looking back, and scarce being able to find, in that immense duration, the small point of their mortal life, they shall with most bitter regret be continually comparing together time and eternity, past enjoyments and present punishments, virtue and vice, heaven and hell.

Conclude to keep off from the guilt of wilful fin, and the worm of hell shall never come near thee: it can prey upon nothing but mortal fin.

## flained, infected and chupted I'his dreadful guilt is ever written on the frague penetrates them on

or wery dunge one wiferable eternity the eves of

ONSIDER first, that what above all other things makes hell intolerable, is the eternity of it's torments. It is this eternity that is an infinite aggravation to all and every one of them. It is this bitter ingredient, which makes every drop of that cup of the divine vengeance, of which all the damned are forced to drink, fo insupportable. Were there fo much as the least glimple of hope, that the mileties of the damned should one day have an end; though it were after millions of ages; hell would be no longer hell; because it would admit of some comfort. But for all these inexpressible torments to continue forever, as long as God thall be God; without the leaft hopes of ever feeing an end of them : O this it is, that is the greatest rack of the damined ! O eternity, eternity how little do worldlings apprehend thee now! How unwilling are they to believe thee (notwithflanding the express declaration of God's unerring word) for fear thou shouldst put a restraint upon their vicious inclinations to how terrible wilt thou be to them Honon

R

hereafter, when they shall find themselves ingulfed in

thy bottomless abyset! the ned then at left vd bubong on

Confider 2dly, if one fhort night feems to long and tedious to a poor fick man in a burning fever; if he toffes and turns, and no where finds reft; if he counts every hour, and with fo much impatience. longs for the morning; which yet will bring him but little relief, or comfort; what must this dreadful night of eternity be, in the midft of all the pains of hell? No man in his fenses would purchase a kingdom, at the rate of lying for ten years confined to a foft bed, without once coming off. Ah! what a mifery then must it be to be chained down to a bed of fire. and of such a fire as that of hell is, with all the rest of its torments; not for ten years only, nor for ten thousand times ten years; but for as many hundred thousand millions of ages, as there are drops of water in the ocean, or atoms in the air, in a word, for a

never ending eternity? to also done san ato

Consider 3dly, in order to frame a better idea of this miferable eternity, what an immense space of time would be required, for any one of the damned, if he were to fhed but one tear in a thousand years, to shed tears enough to fill the sea. The world has not vet lafted fix thousand years: so that the first of all the damned would not have fled fix tears. And yet, O dreadful eternity! the time shall most certainly come, when any one of those wretches shall be able with truth to fay, that at the rate of one tear for a thousand years, he might have shed tears enough, not only to make a fea; but to drown the whole world, and to fill up the vast space between heaven and earth. And yet alas! after these millions of millions of ages. he shall be as far off from the end of his misery, as he was the first day he came into that place of wo. Compute after this, if thou pleafest, as many hundred thousand millions of years as thy thoughts can reach to; suppose if thou wilt the whole surface of the earth to be covered with numeral figures: "caft up if thou canft, this prodigious fum of years; and then multiply

he promence ble ete hould thee,

> Con to con And a able to blood and fi of eff

> > stef"

Vater

for a

io s C nor e man, him. what all o all b E .. and as it extr If th rega his vou king has

infi

d in

and

s if

f he

nce

but

ght

Sille

om.

foft

ery

re,

tof

ten

red ter r a

of

of

d,

to

to

he

et,

le

ot

d,

1.

8,

7,

e

3

in a word, for a

in the ocean,

he product by itself; and multiply again a second time he product by itself; and then at the foot of this imposence sum, write down, here begins eternity. O terripole eternity! Is it possible that they who believe thee, should not sear thee? Is it possible that they who sear thee, should dare to sin?

Conclude ever to fly with all thy power, for the time to come, all such fins as lead to this miserable eternity. And as to thy past guilt, to take the best care thou art able to wash away now all the stains of thy soul, in the blood of the lamb, by the means of a hearty repentance, and sincere confession. Penitential tears are capable of essains those stains at present, which everlasting stames shall never be able to burn away hereafter.

## thousand time ten that he that or as many hundred thousand entropy of water

#### On the happiness of heaven, a gailone reven

ONSIDER first, and ponder well those words of the Apostle, I Cor. ii. q. That Eye hath not feen, nor ear heard, neither hath it entered into the heart of man, what things God bath prepared for them that love him. O! what then must this happiness of heaven, what must this eternal glory be, which so far exceeds all our thoughts and conceptions? God is infinite in all his attributes, in his majesty, power, wisdom, justice &c. but his goodness, and mercy, his liberality, bounty, and magnificence, in his gifts and rewards, overflow as it were the banks, and shew themselves in a most extraordinary manner, above all his works, P.J. cxliv. If then his justice be so terrible, as we have seen, with regard to his enemies; how much more shall his mercy. his goodness and his bounty, declare themselves in fayour of his friends? O what then must this blessed kingdom of heaven be, which in his infinite goodness he has prepared for his beloved children? Which he has contrived by his infinite wisdom; and effected by his infinite power; for the manifestation of his glory, and faitlum

R

for the entertaining them all with an eternal banquet,

worthy of himself?

Confider 2dly, that if by the cost and price of a thing, we may guess at its worth, we cannot make too advantageous a judgment of the happiness of heaven, the purchasing of which has cost the pretious blood and life of the Son of God himself, which is indeed an infinite price: and which, notwithstanding his purchase, is not to be obtained by us, without much pains and labour, without many croffes and fufferings, and without giving up our whole felves in exchange for it: and after all, though we were to labour ever fo hard, all our life time, for the acquiring of it, and fould give ourselves and all things else for it; yet our labours and all whatfoever we can give, bear folittle proportion with the greatness of this happiness, that we are said even so, to receive this water of life freecost. Apoc. xxii. 17: Nay though we should even fuffer a thouland deaths for the fake of this eternal life, we are still assured Rom. viji. 18, that the sufferings of this present time are not worthy to be compared with this heavenly glory that is to come. So much does the blis of heaven exceed all that we can fay, think or conceive.

Consider 3dly the definition divines give of beatititude, or eternal happiness; when they term it, a flate made perfect, by assembling together, and comprizing in itself all good things: [Status omnium bonorum aggregatione perfectus] that is to say a permanent and everlasting state, replenished with all that is good, without the least mixture of evil; a general and universal good, comprizing at once, and forever, all manner of good things, filling brimful the vast capacity of the affections and desires of the soul, and eternally securing her from all fear, or danger, of want or change. O my soul, see then thou turn all thy pursuits after this true and eternal selicity: all things else are but mere toys in comparison with this thy

fovereign and universal good.

Conclude with most humble and hearty thanks to the infinite goodness of God, who before thou wast born hath

hath p provid But re all the thee u

0

TO U , and t riche feek fuffer ces. not 1 in th all o all t even nerf mof mof of th fore far inde And thir

> cov of fucl

in and hath prepared such an eternal happiness for thee, and provided all necessary means for thee to obtain it. But resolve at the same time, to be diligent in the use of all these means of thy salvation. For he that made thee without thy concurrence, will not save thee without thy concurrence. St. Augustine.

## and which, not with and in all speechase, is not to be ob-

On the good things of our Lord, in the land of the living.

CONSIDER first, that the things, which are most apt to allure the children of this world, and to draw their affection after them, are honours. riches and pleasures: but their errour is, that they feek thefe things, where they are not to be found; and fuffer themselves to be imposed upon by false appearances. True honours, true riches and true pleasures, are not to be found in the broad road of the world, nor in the ways of fin; but are to be met with, together with all other good things, in the land of the living. Here all the inhabitants are advanced to the highest dignity, even to a fellowship with the living God, and a partnership with Jesus Christ in his throne. Here all are most noble, and most renowned; most wife, and most holy. Here all are of blood royal, children and heirs of the king of kings. All are kings and queens, crowned forever with wreaths of immortal glory; and shining far more brightly than the fun. These are honours indeed; and truly worthy of the Christians ambition. And all these, O my soul, if thou pleasest, may be thine forever.

Consider 2dly, the riches that flow in this happy land of promise. Where the inhabitants want nothing, covet nothing, and enjoy all things. This beatitude of the Saints is called in scripture a kingdom: and such a kingdom indeed it is to all those happy souls, as in plenty of all things, wealth, power, greatness, and endless duration, infinitely exceeds all the king-

quet,

of a too

rice:

hout our we

ac-

ive,

life

this that o be

So can

iti-

ing ignd

od,

all and

nt

gs

0

n h

doms of the world. It is likened to a treasure of immense value, which all the riches of the world are not worthy to purchase. For the riches of this king. dom are of a far superiour kind to all earthly treafures: gold and pretious stones are valued no more than dirt here; where the inhabitants have the flan under their feet. The great treasure of the Blessed is the eternal possession of God himself, with all his riches. And O my foul, what more can be defired!

Consider 3dly, that this heavenly land flows also forever with the milk and boney of pure and immortal delights, pleasures and joys. For here all are eternally inebriated according to the Plalmift, with the plenty of God's house, and are made to drink of the torrent of his pleasure: For here with him is the fountain of life. &c. Pf. xxxv. Yea the great river of the water life, clear as chrystal, which proceeds from the throne of God, and of the Lamb, to water all the streets of the heavenly Jerusalem, having the tree of life growing, upon its banks with all the variety of its excellent fruits, (Apoc. xxii.) And this same is that torrent of pleasure, that eternally flows, (bringing with it all these delicious fruits) into the fouls of God's servants; quite replenishing them, and filling brim full all their powers, fenses, and faculties, with inconceivable delight. who would not gladly part with all the fatisfactions this world can afford for such immortal pleasures as thefe!

Conclude to be no longer a flave to worldly toys, vain honours, false riches, and fading pleasures. But to turn away, without loss of time, from this Egypt, that can afford thee nothing but muddy water, incapable to quench thy thirst; and to bend thy course towards thy true country, where thou shalt meet with-all thou canst defire, and that for eternity, or believed

monies of the law, and the prophets, that the putaels to the golpei; repreferted by the gloppus apprinter of Modes and blias with Christ as by the refringing of God himfelf, in all the three persons, by the vorce of the Bather, by the giory of the bon, and by the ma-Many or Tre THAT

On e stars

mi 70

ld are

high fo tha becam Mole decea ix. 3 of th here . one f Made This Bear Lord nour a par hope and repo bleff ver capt the

> C tion plea mor

the

of I of C the

iml are

ing. trea-

nore

fars fled

his!

alfo

ortal

ally y of bis

life.

re of

the

ing,

lent

of nele

uite

ers,

0

ons

as

ys,

But

pt, ca-

irle

th-

IC.

13.0

33

0 le:

ujt

### mente value, which of him remes of the world are not worthy to purch of huguffiches of this king

On the transfiguration of our Lord, St. Mativx want birants have the flare

ONSIDER first, how our Lord taking with him Peter, James and John, brought them up into a high mountain apart, and was transfigured before them : so that his face did shine as the sun, and his garments became white as snow. And there appeared to them Moses and Elias talking, with him, (concerning his decease that he should accomplish in ferusalem, Luke ix. 31.) Now Peter, being transported with the glory of this vision, cried out, Lord it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overmadowed them: and to a voice out of the cloud, faying: This is my beloved Son, in whom I am well pleafed : bear ye him. Matt. xvii. This transfiguration of our Lord, full of leffons and instructions for us, is honoured by the church in the festival of this day; with a particular view to the raising up the thoughts, and hopes, of her children, in the midst of the hardships and labours of their mortal pilgrimage, to the eternal repose, and glory of their heavenly country; that blessed Jerusalem, which the true Israelites must never forget; though constrained as yet, by a miserable captivity, to fit down and weep upon the banks of the rivers of Babylon, and lament their distance from the house of God in Sion.

Confider 2dly, in this mystery of the transfiguration of our Lord, how wonderfully he was here pleased to confirm our faith: as well by the joint tellimonies of the law, and the prophets, bearing witness to the gospel; represented by the glorious apparition of Moses and Elias with Christ: as by the testimony of God himself, in all the three persons; by the voice of the Father, by the glory of the Son, and by the ma-VOL. II. nifest8

nifestation of the Holy Ghost in the bright cloud, See how he was pleased, by the same glory of his transfiguration, to encourage all his followers, to bear with patience, the afflictions, labours, croffes, and perfecutions of this life, in hopes of a thare in that eternal glory, of which he has given us as it were a sketch in this mystery: ever remembring that of the apostle, 2 Cor. iv. 17. that our prefent tribulation which is mamentary and light, worketh for us above measure exceedingly an eternal weight of glory. But O let us take along with us that other lesson also, which we are taught by the voice of the heavenly Father, in the transfiguration of our Lord, that the true way to a happy eternity, and to all good, is ever to hear and to obey the Son of God.

Consider 3dly, how St. Peter, being out of himself, with the joy of this vision, was desirous to be always in the same happy situation, and always enjoying the like glory: and therefore he cried out, Lord, it is good for us to be here; not knowing, faith St. Luke suhat he faid, C. ix. 33. Because, though it was inconceived ably delightful to fee and enjoy (though for a short time) the least glimple of heavenly light and glory; yet, as this present life was not to be the time of enjoyment, but of labours, and of sufferings; and the Son of God himself was to enter into his glory, by labours and fufferings, Luke XXIV. 26; it was inordinate to defire here for a continuance that which was referred for hereafter; and for such only as should be entitled to it, by labours and fufferings. Learn from hence, O my foul, with regard to divine consolations, and such like favours, that though thou art to receive them, when given, with humility, gratitude and love; admiring the goodness and bounty of God, who is pleased thus to fook down upon thee, the most unworthy of sinners; vet art thou not to let thy heart upon them a nor to be diffurbed and discouraged, when they are taken away: for merit and perfection consists not in them; but in working, suffering and loving; and for the time of this mortal life, ordinarily speaking, it is far better for thec fordhee, to pon m Com

ory co drops o refresh which nually gives j alone i tisfyin

vilor

10 SOE

mell Co nal a rufale bofts, foul ! The corre this festat to b child both exer has nish acco vari crea to n TRA

out

401

every Day in the Year.

hee, to be with thy Lord, upon mount Calvary, than

pon mount Thabor.

See nsfi

with

ecu-

Linal

्रिम मा

file

ma-

eed-

ong

by

tion

Son

elf,

ays the

opd

hat

K BY

ne)

as but

ind

ire

for

to

ny

ke

en

he

to

13

be

7:

in

of

or

ec

Conclude instead of being eager after these transitory consolations, which at the best are but as small drops of water, that fall from the clouds of heaven, to resresh us for a moment in this dry desart, through which we are now travelling; to aspire rather continually after that great overslowing river above, which gives joy without end to the city of God; and which alone is capable, of fully quenching thy thirst, and satisfying thy soul.

# of our Lord, that the true way to a happy eternity, and to all good, is . Tugukad to obey the Son

#### On the glory of the beavenly Jerusalem.

CONSIDER first, how glorious and beautiful those mansions are that are prepared for the eternal abode of the fervants of God in the heavenly lerafalem. How lovely are thy tabernacles, O Lord of hofts, cries out the royal prophet, Pf. Ixxxiii. foul longeth and fainteth for the courts of the Lord. The beauty and glory of this city of God every way correspond with the riches, bounty and magnificence of this almighty monarch, who has built it for the manifestation of his power, wisdom and goodness: and for to be the eternal habitation of his dearest friends, and children. And what great things will he not do, when both his own glory, and his love for us call upon him to exert himself? See my soul, how noble a palace he has given us here below, even in this place of our banithment; beautified with this fun, moon, and stars; accomplished, and furnished with this almost infinite variety of minerals, plants, flowers, trees, and living creatures, in the earth, air, and waters, all subservient to man, and all wonderfully beautiful in their kinds, &c. If then he has fo richly provided for us in this vale of tears, in this region of the shade of death; what must our eternal habitation be in the land of the living? If here he is to bountiful even to his enemies, in afthee H 2 ford8

fording them to commodious, and to noble a dwelling what may not his friends and children expect, in his eternal kingdom; where alone, according to the pro-

phet, our Lord is magnificent, Isai xxxiii. 21.

Consider 2dly, how the scripture, to accommodate itself to our low way of thinking, describes the glory and beauty of this heavenly city, by representing it to us under the figures of fuch things as we most admire here below: when it tells us, that the walls of this city of God are built with pretious stones, and that its streets are of pure and transparent gold: that these streets are watered with the bright chrystal streams, of the river of the water of life, flowing from the throne of God; and that on the banks of this river, on both fides, grows the tree of life: that there shall be no night, nor any want of fun or moon; but that God himself shall be its everlasting light: and that every one of the just shall shine like the sun, &c. O how glorious are these things that are Said of thee, O city of God! Ps. Ixxxvi. But O how much more glorious are those great things that are veiled under these figures!

Consider 3dly, that Jerusalem is interpreted, the fight or vision of peace: and therefore this name is given to the city above, because there alone is the true seat of eternal peace. There is the tabernacle of God with men, and he shall dwell with them --- and he shall wipe away all tears from their eyes, and death shall be no more, nor mourning, nor crying, nor forrow shall be any more, for the former things are paffed away, Apocal, xxi. 3, 4. No heats, no colds, no rain, no storms, no diseases, no pains, no conflicts, or advertities of any kind, have any access to this city, or can ever come near this blessed abode. But a most bright day, a most serene calm, an everlasting peace perpetually reigns here: a folid peace, a peace never to be disturbed, but always secure, a peace both within and without, a peace every way firm.

Kempis noo ot ban blrow side to Conclude ever to aspire after this bleffed Jerusalem; and to despise all earthly toys in comparison with this heavenly city. O how good is our God, who has preparprepare ) blef goodn

On

those alwa' the v fands thou/ Che that ferva natio blef Ang inni vou pre ligh figl rie en WI th cti

> ct pa fc

prepared fuch lovely and everlasting mansions for us !
) biessed for ever by all his creatures, be his infinite goodness!

#### August 8.

On the happy society of the heavenly Jerusalem.

CONSIDER first, the multitude, beauty, and glory of the inhabitants of this bleffed Jerusalem: those millions of millions of bright heavenly spirits, that always furround the throne of God, as we learn from the vision of the prophet Daniel vii. Thousands of thoufands minister to him, and ten thousand times a bundred thousands stand before him: that immense number of Cherubims and Seraphims, all on fire with divine love : that infinite multitude of Saints, and Martyrs, and other fervants of God, of both fexes, gathered out of all nations, tribes and tongues; and above them all the bleffed Virgin mother of God, the queen of Saints and Angels. The number of these heavenly citizens is innumerable. They are all ever beautiful, and ever young: they are all most bright, and most glorious. They wear the name of God on their foreheads, expressed by the unalterable serenity, joy, peace, and light, that shines from their countenance. The very fight of any one of them, as we learn from the experience of some of the Saints and servants of God, is enough to ravish the soul into an extasy, and to fill it: with inexpressible delight: and what shall it be to see them all, and to enjoy their happy fociety for all cternity!

Confider 2dly, that one of the most happy things, that: a good Christian could meet with, or defire on this fide of cternity, would be to live quite separated from the company and conversation of the wicked, and of all the fools, and the flaves of this world, and to converfe only with the wife, and with the holy; and to be joined with them, in a perfect band of fraternal charity, friendship,

biligavenly city. O how Hood is our God, who ha

elling. in his

pro-

odate glory it to

imire CITY

it its

thele

s, of

rone

both

ght,

nielf

fthe

are

Pf.

hole

the

ven

feat

vith

ripe

ore,

re,

4.

no

iny

led

an

C2,

ace

m.

1;

US

as

8

and union. O how good, and how pleasant it is, says the Psalmist, for brethren to dwell together in unity, Ps. cxxxii. But O what company, what conversation, what friendship here upon earth, how pure soever, can bear any comparison with that of the blessed in heaven! For there we shall meet with millions of millions of brethren and friends, all most loving, all most wise, all most holy; in a word all full of God. Their communications one with another are most pure; their conversation most sublime and heavenly: the praises of God, and his eternal truths are their perpetual theme: harmonious hymns of divine love, are their constant entertainment.

Consider 3dly, more in particular the inexpressible charity and love, which the bleffed have one for another: which is so great, that they all have but one heart and one foul. This makes them take fuch an inconceivable delight in each others happiness, through the love they bear each other; as to look upon the happiness of their brethren, as their own; and to rejoice in it, as if it were their own. So that by means of this their heavenly charity, the joy and fatisfaction of every individual is multiplied to as many fold as there are Angels and bleffed fouls in heaven. O how lovely is this heavenly friend-Thip! O let us afpire after this happy fociety! let us aim, as much as human weakness will permit, at an imitation of this bleffed charity, by rejoicing at every real good we discover in our neighbours, as if it were our own; and by inviting all we can to join with us here in the love and praises of God, and in the practice of all other virtues, that fo both we and they may hereafter be happily united together, affociated for eternity, in finging to our Lord, the immortal fongs of own happiness; nothing less than his own im-nois.

Conclude, if thou defirest to be eternally happy in the society of the Saints in the heavenly Sion, to see now from the midst of the Babylon of a wicked world; and to associate thyself, as much as thou canst, with the true servants of God. There is nothing will be of more service to thy soul, during thy mortal pilgrimage.

August

Tity, P

meaven

good

good,

beatit

the b

him

toget

they

flam

and

aima

and

trate

fills

four

joy,

forr

iror

flan

wa

wit

ISI

nit

lov

NO

div

foi

th

10

bas

## the Plaimit, for trether to deall together in unity. Proxxxii. But O .Q. Huguh what convertation

favs

, Pf. tion,

can

ven

as of

, 2

om-

heir

es of

me:

en-

im

fible

er:

and

able

hey

rier

ere

nly

1 is

Ted

ıd-

us

an

ery

ere

us

ce

ay

r-

of

0

in

ee

3

IC

R

August

what mendiling here upon earth, how pure foever, car never at On the eternal enjoyment of God. vas asod

For there we thall meet with millions of million ONSIDER first, that although the kingdom of heaven abounds with all that can be imagined good and delightful; yet there is but one fovereign good, in the enjoyment of which, confifts the effential beatitude of heaven, and that is God himself; whom the bleffed ever fee, as he truely is, face to face; and fee him in the very center of their own fouls; and by the eternal contemplation of his infinite beauty and truth. together with all his divine attributes, and attractions, they are quite ravished, and set on fire with seraphick flames of eternal love: by means of this contemplation and love, they are closely united by a most pure and aimable union, with this fovereign and infinite good: and they eternally enjoy him: he jurrounds and penetrates them on all fides with inexpressible delights; he fills their whole fouls with himfelf, the overflowing fource of all good; he gives himself to them to be their joy, their treasure, their never ending bliss: he transforms them in a manner into himself: as when brass or iron in the furnace is perfectly penetrated by the fire. it loseth in a manner its own nature, and become all flame and fire. O happy creatures! what can be wanting to compleat your joys; who have within, and without you, the immense ocean of endless felicity?

Consider 2dly, that what makes God himself infinitely and eternally happy, is the eternal knowledge. love, and enjoyment of himself. For God himself is his own happiness: nothing less than his own immense divinity could ever make him happy. See then, my foul, the infinite riches of the bounty and goodness of thy God, who giveth his servants, in reward of their loialty, fo great a good, that nothing greater can be given: even God himself can give nothing greater: fince he giveth himself to them, to be their possession, and 8

and eternal inheritance; and what can be given greater than himself. O shall not that suffice my soul, to make thee happy, which maketh God himself happy! Who then can be able to conceive the least part of the joy, peace and pleasure, which that soul must experience, that sees herself thus sull of God, and enjoying him! O how happily does she here lose herself, drowned in an ocean of delights! An immense ocean, where she can neither find surface, nor bottom, nor any shore, because it is on every side incomprehensible and infinite.

Consider 3dly, in what manner all the powers of these blessed souls, which are thus full of God, are eternally employed. Their understanding, elevated by the light of glory, and in this light of God, feeing God the light, ever contemplates, with infinite delight, this fovereign and universal truth; and in him sees all truths; penetrates into the fecrets of God, and the sublimest mysteries; and is even let in to the closet of his heart, to fee there the immense treasures of his love for us, and all the wonders he works in time and eternity, in confequence of this love. Their memory is continually occupied with the remembrance of all their God has ever done for them, his creating them, out of his own pure goodness, for the eternal enjoyment of himself; his redeeming them with the blood of his divine Son; and through him, opening to them an inexhaustible fource of mercy, grace, and all good; his manifold prefervations, by which he has fo often delivered them both from a temporal, and an eternal death; and his innumerable other benefits, and diffinguishing fayours. Their will all fet on fire with the fight of the infinite beauty, and infinite goodness of their God, loves him without ceasing, and without measure; and perfeetly consumes herself in the flames of an eternal love: the lays fast hold on this her sovereign good, she embraces him, the eternally adheres to him, and by a thrice happy union, she becomes in a manner the same thing

His charity touchis neighbour v. ravol anivib rail this -no.

Cor upon collect exerci cupati pate h plation

to et C of th empe mart felf t O fa ing, never fer: whet camm who thee little I am eafy: confl glori a sp dou let i

greathis His

thef

ater

to

v

the

ri-

ng

n-

ere

re, n-

of

he he

e-

3.

ff

t,

d

-

y

S

n

Conclude to employ here all the powers of thy foul upon God, by the practice of mental prayer and recollection: and to accustom them now to that kind of exercice, which thou hopest shall be their eternal occupation. Thus mayst thou in some measure anticipate here upon earth the joys of heaven, by contemplation and love.

### the can mean or the August hone, nor any thore,

On St. Laurence.

CONSIDER first, how St. Laurence being archdeacon to the holy pope Xystus, in the time of the perfecution of the church, under the heathen emperour Valerian, feeing his holy bishop led away to martyrdom, and himself left behind; addressed himfelf to him in these words: whither art thou going, O father, without thy son? Whither art thou hastening, O holy prieft, without thy deacon? Thou wast never accustomed to offer facrifice without me thy minefler: try me then now, and make the experiment, whether thou hast chosen a fit minister, to whom thou hast committed the dispensing the blood of our Lord. To whom the holy pope replied: I am not going to leave thee my fon, nor to for fake thee : but only an going a little before thee: after three days thou shalt follow me. I am old; and therefore my conflict is more light and easy: but thou art young; and shalt sustain far greater conflicts for the love of Christ, and shalt triumph in a more glorious manner over the tyrant. See, my foul, what a spirit animated these blessed martyrs, what an ardour they had to fuffer of the love of Christ: and let it be thy grief to find fo very little in thyfelf, of feel woonlumes her left in the flan endfloolib vlod sledt

Confider 2dly, that what made St. Laurence so great a Saint, was his divine charity: that is to say, his ardent love for his God, and for his neighbour, His charity for his neighbour was evidenced as well by his diligent discharge of his office in the care and

**fupport** 

**B** 

support of all the poor of the city; as by his diffributing amongst them, in the time of the persecution, all the plate and treasures of the church, committed to his charge. His fervent love of God was evidenced, by that invincible courage and fortitude, with which he endured the worst of torments, even with chearfulness and joy, because he was suffering for the fake of his beloved. His love was truly flronger than death; and the fire, with which he was outwardly broiled on the gridiron; was no ways to be compared with the flames of divine love, which were enkindled within his foul: and which made him proof against all the efforts of his enemies, and victorious over all the powers of earth and hell. Ol'tis divine charity that makes Saints: 'Tis love: 'tis an ardent love of God, and our neighbours that carries fouls to heaven. O let us but love; as we ought, and as we are all frictly bound to love, and we shall be all Saints: and he that loves the most, shall be the greatest Saint. O teach us, dear Lord, but this divine art of love: and in all things elfe, do with us as thou wilt.

Confider 3dly, the great leftons given us in the gospel of this festival, St. John xii. 24. &c. In which we are taught by our Lord that the grain of corn must die, before it can bring forth fruit ! That he that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal: That the minister, or servant of Christ must follow him, and that where he is, there also his minister hall be: And that if any one shall duly minister to Christ, he shall be honoured by his Father. See, my foul, thou fludy well these gospel leffons: See that thou learn to die to thyfelf-love, to thy own will, to thy disorderly passions, and sensual inclinations, by the practice of daily felf-denial and mortification, and then thou shalt bring forth much fruit. We must all be fo far at least martyrs of Christ, as to die to ourfelves for the love of him. Thus we shall be his fervants, and ministers indeed: thus we shall follow him; and where he is, we shall also be: Thus we nou

Father Con rence, flancy for Go fiderat dured fhare

Thall co

on On

70 Ca life, the re fides. the e happ ploye ferva in h as no The won apof this (ow) Jown wea body its. but refu fhu

hea

imi

shall come to be eternally honoured by his heavenly.

trail

all

by

he

efs

his

h:

on he

in he

he

at

d,

O

all

id

0

J.

18

n

of

it

h

V

r

1

list

Father.

Conclude to honour this glorious martyr St. Laurence, by an imitation of his fervour, zeal, and conflancy in the cause of God; and of his ardent love for God and his neighbour. And learn from the confideration of the grievous torments the martyrs have endured for Christ, to suffer, with patience at least, whatever share shall be allotted to thee in the cross of Christ.

# the grands, was no ways to be compared with the fames of divide to T with watch characted within his foul a gainst all the

of the endowments of the glorified bodies in the powers of carrier charter to a divide charity charter to a contract of the divide charter charter to a contract of the divident love of the divident

ONSIDER first, that as the body and soul C are individual companions and partners in this life, in the good or evil we do; fo shall they be in the rewards or punishments of the next, Hence befides the effential beatitude of the foul, confifting in the eternal fight and enjoyment of God; and the happy exercice of all the powers of the foul, employed eternally about him: the body also of the fervants of God shall meet with its eternal reward. in heaven; and with fuch, and so happy a reward, as no human understanding can be able to conceive These bodies of ours at the resurrection, shall be most wonderfully changed. This corruptible, fays the apostle 1. Cor. xv. must put on incorruption, and this mortal must put on immortality. And again, it is fown in corruption, it shall rife in incorruption ; it is fown in dishonour, it shall rife in glory; it is fown in weakness, it shall rise in power: it is sown a natural body, it Shall rife a Spiritual body. Spiritual, not in its substance, (for it is ftill a body, and not a spirits) but in its qualities; like the body of Christ, after his refurrection, penetrating through the doors that were shut, and all other obstacles; cloathed with perpetual health, strength, vigour and youth; swift as thought; him; and where he is, we saldillaqui bna latrommi 8

Consider 2dly, the glory and beauty of these heavenly bodies, far exceeding all earthly glory and beauty. The just, saith our Lord, shall shine like the fun, in the kingdom of their Father. Matt xiii. 43. Yea the very least of God's servants, in that eternal kingdom, shall be far more resplendent and beautiful than any thing that can be feen by mortal eye here below, or represented by man's imagination. But O how happy then shall the eyes of the blessed be, that shall be eternally entertained with the fight of all these heavenly beauties; every one of which is so charming and ravishing to behold! O how happy shall those eyes be, which shall be perpetually fed with the view, at once, of all that is delightful in the new heavens and the new earth! And what again is all this in comparison with the happiness of their eternal contemplation of the great King of beauty himself, and King of glory Jesus Christ, whom they shall always fee, in all his beauty, and in all his glory!

Confider 3dly, that the other bodily fenses shall also have their reward in heaven: not by their enjoying there any of those gross or brutal pleasures, which carnal and worldly minded men are fo fond of: which are so apt to defile the soul; and can give her no true fatisfaction: but by the eternal experience of pleasures of quite another nature, pure and immortal, which shall affect all the senses, and fill them with unspeakable delight, from the most delicious sweets of the heavenly paradife. And as for the hearing in particular, it shall be forever entertained, with an unspeakable harmony, formed by the melodious concerts of all the celeftial choirs; and the united voices of millions of millions of heavenly citizens, all Tweetly finging together divine hymns of eternal praise and love, to their ever glorious and ever loving King. O, my foul, the hearing of any one of these heavenly voices, could it be allowed us here, would certainly be enough to ravish any mortal with unexpressible delight! And what must it be, eternally to hear them

all?

and go giving joymen has be endown happy. wouldf and all it pur

mortify

Con

00 U pi dom, their Their the ur more The all ala nue w feldon condit pour, vanifi thoug ourse should long with felves your

vine l

at the

V

Con-

hele

and

e the

43.

rnal

tiful

here

But

be,

all

fo

ppy vith

new all rnal

and ays

hall

en-

res,

of:

her

of

al,

ın-

ets

in

an

n-

ted

all

ife

ıg.

nly

nly

ble

m

n-

ono.

Conclude to admire and adore the infinite bounty and goodness of thy God, who not content with giving the foul fo great a reward as the eternal enowment of the fovereign good, which is himfelf, has been pleafed to prepare fuch excellent gifts and endowments for the body, to make it also eternally happy. But then thou must remember that if thou wouldst fecure to thy body thefe heavenly endowments, and all this happiness for endless ages, thou must keep it pure and holy, during this mortal life, and ever mortify its diforderly appetites, and carnal inclinations. SE DAUM SO SH

### repair word O tologue of the law self and with the with the with the with the self below the self and the self below the self and the self below the self be

### On a bappy eternity.

CONSIDER first, that what compleats the hap-piness of the servants of God in his heavenly kingdom, is the eternity, and the absolute security of all their enjoyments, in every branch of their blifs. Their joys are even linkt with Gods eternity; and by the unafterable decrees of his divine love, they can no more cease to be happy, than he can cease to be God. The honours, riches, and pleasures of this world are all alas fhort and momentary: could they even continue with us, for the whole time of our life, (which is feldom, or never the case) they could be of no better condition than this our mortal life; which is but a vafour, which appeareth for a little while, and presently vanishes, and is seen no more, St. James iv. 15. And though we would give the whole world to fecure to ourselves but one day of the enjoyment of them, we should not be able to purchase any such security. How long then, O ye children of men, will you be in love with these empty vanities? How long will you fuffer yourselves to be imposed upon with lies, and deceits? Give but your hearts in earnest to God: Give yourselves up to divine love; and instead of these vain worldly toys, which at the best you can only enjoy for an uncertain moment,

word and what multIst be, eternally to HeanoVin

B

you shall secure to yourselves all good from your God,

tor endless ages.

dobernacles, O lord of Confider 2dly, Christian soul, and look forward into this immense eternity, of incomprehensible and never ending felicity, which is prepared for thee in heaven, to reward thy fidelity in the love and fervice of thy God, and to recompense the short labours and fufferings of thy mortal life. O what a pleasure it is, to lose ones self in the happy prospect of this boundless ocean of eternity! O what an unspeakable joy to think of being forever plunged into the immense abys of the divinity itself! What a delight to be counting up millions, of millions, of millions of ages; crowned with all the honours, riches, and enjoyments of the heavenly paradife; and after all to find one felf no nearer the end of this felicity, than when one first set out. The thought of this bleffed eternity, inspired St. Terefa, when yet an infant, with a contempt of all those things that pass away with time; and with a defire of giving up her life for the love of Christ; the often repeated with great feeling those words. For ever, For ever, For ever, and in the meditation on these eternal years, a bright fire of devotion was enkindled in her foul. O let the like thought inspire us with the like affections.

Consider 3dly, that in this eternal bliss there is not only an absolute security of their joys never having an end; but also an affurance that they shall never fuffer the least decay, or diminution; or any ways become tedious, or less agreable, by the infinite length of the possession of them. For as the God, whom the bleffed perpetually enjoy, is every way infinite and incomprehensible; being an immense ocean of all good, and an inexhaustible treasure of all happiness: so the joy, pleafure, and delight of those that eternally enjoy him, is ever fresh, and ever new; and continually fills the whole capacity, and fully fatisfies the whole appetite of their fouls. O! how bleffed then must they be, that dwell in thy house O Lord! Forever, and ever they shall praise thee. Pf. lxxxiii, O! how lovely are thy

how) tabern eth fo after God, gueft

Co and t begir etern heart riche fhalt healt hom

> fove 15 t grea of o bis b Thi love acce poor give fron me : we

hol we nev

But

God, ward rand heace of s and it is, und-

it is, undby to abysi eting vned

fino fet fet oired t of with

ift; rds, tion was

pire

not ing ver ays gth

the and od, oy, is

ole eir ell all

by

tabernacles, O lord of hosts! My soul longeth and fainteth for the courts of the Lord. Yea, my soul thirsteth after this fountain of eternal life, which is with her God, and which perpetually inebriates all his heavenly guests, flowing without ceasing into their happy breasts.

Conclude to despise hencesorward all that is earthly and transitory; and from this hour to set out, and to begin thy journey towards this glorious, heavenly and eternal kingdom. There thou shalt find all that thy heart can desire; immortal honours, never failing riches; pure and everlasting pleasures. There thou shalt meet with beauties that never sade, perpetual health, perpetual life, &c. O this alone is thy true home, the land of the living!

# meaner the end of this felicity. than when one first fet our The the end of 13. The the endity, inspired St. Terefa, when the contempt of

### On conformity with the will of God.

CONSIDER first, that a conformity of our will, in all things, with the holy will of God is the fovereign perfection of a Christian life: inasmuch as it is the very perfection of divine love, and charity, which is the queen of virtues. For there can be no greater love, than to have no other will than the will of our divine lover; fo as ever to adore in all things his holy will, ever to embrace and love his holy will. This kind of love is perfect indeed; it refembles the love of the Angels and Saints of heaven. The most acceptable offering we can make to God, out of our poor stock, is that of our will: whatsoever else we give him, as long as we keep any part of our will from him, will never content him : he claims our whole will, without referve, when he fays, my fon give me thy heart, Prov. xxiii. Now this we give him, when we conform our will in all things with his bleffed will. But if we refuse to submit our will, in any thing, to his holy will, we refuse him our heart; or at the best we only offer him a divided heart, which he will never accept of. O my God let my whole heart B

be ever thine! Let my whole foul be ever subject to thee. Let my will be ever a faithful fervant, and

a true lover of thy ever bleffed and boly will no

Confider 2dly, the great advantages that come to our fouls from a perfect conformity with the will of God. It gives a certain dignity and perfection to all, even the meanest, of our actions, and to all our sufferings, by making the will of God the rule of them It purifies our intention in all things; by continually directing the eye of the foul towards God. It brings with it a certain uprightness, and simplicity of heart, which is highly agreeable to God: it makes us even, as the Scripture fays of David, men according to God's own heart. It places the foul in the hands of God, for him to dispose of her in all things, according to his holy will and pleafure. It brings along with it a perfect peace, and tranquillity of mind, in all events, as being all ordered and directed by him, who is infinitely good, and infinitely wife; and who orders all things for the good of them who cast their whole care upon him, and feek to have no other will but his. O bleffed conformity, how rich, how sweet, and delicious to the foul are thy happy fruits! Thou makest us enjoy even a heaven upon earth.

Confider 3dly, that this conformity of the foul with the will of God, rids her of all her evils, and puts her in possession of all other virtues. 'Tis the dovereign means to bring all our paffions into order and subjection, and to mortify all our irregular inclinations: For that which makes them disorderly and irregular is their opposition to, or their refistance of the will of God: whereas this bleffed conformity obliges them all to floop down, and submit to his facred will, It humbles the foul under the mighty drand of God: it teaches her to be meek under all injuries, affronts, and provocations, confidering them all as coming from the just appointments of heaven; it makes her willing to take up her cross, and to bear it till death, with perfect patience and refignation : in a biowdraw ourselves from the will of the Amighty.

Cor

word,

grant

virtue greate grima thy be for it mour

On

of al will ever of hi to be ourfe with eterr ferve refer inde the ' foul The way is G con ever ever his i

Wit

word, it teaches her to be obedient unto death. O

grant us, dear Lord, this bleffed conformity.

bject

ie to

1 of

all.

fuf-

hem

onti-

y of is us

s of

ordwith

all

who

ders hole

but

eet,

foul

and

the

rder icli-

and e of

nity

his

hty

all

vit

ear na

ord

Conclude to fet a great esteem upon this excellent virtue of conformity with the will of God: 'Tis the greatest treasure thou canst enjoy in this mortal pilgrimage. But then 'tis not to be obtained, without thy being in earnest in seeking it, fervent in praying for it; and ready to part with thy own will and humour for the purchasing of it.

#### August. 14

On the motives that oblige us to a perpetual conformity with the will of God.

ONSIDER first, that all kind of motives concur in recommending to a Christian, this best of all devotions, which has for its object the holy will of God. 'Tis our greatest honour and glory ever to follow God, to submit to him, to be fervants of his divine will, to be servants of his divine love; to be so closely united to him, as to have no other will but his, 'Tis, our greatest interest to conform ourselves in all things with his bleffed will; it brings with it all kind of good to our fouls, both for time and eternity: for by giving up our will without any referve to God, we engage him to give himfelf without reserve to us. 'Tis the source of the greatest, and indeed the only true and folid pleasures, to embrace the will of God in all things; for as much as it unites the foul with the fountain of all sweetness, which is God. The will of God is always right, always wife, always good; always beautiful &c. The will of God is God himself. What motives then have we not to conform ourselves continually with this ever right, ever wife, ever good, ever beautiful will, of our ever loving God! How wicked it is to rebel against his fovereign will! How mad it is for us to pretend to withdraw ourselves from the will of the Almighty.

I 3

Con-

₿

Confider 2dly, that the only bufiness, for which we come into this world, is to do in all things the holy will of God. The Son of God himself had no other business during his mortal life than to do the will of his Father. I came down from heaven, fays he, John vi 28, not to do my own will, but the will of birn that fent me. And Pf. xxxix. In the head of the book, fans he, it is written of me, that I should do thy will: 0 my God, I have defired it . -- in the midst of my heart, In this same great book of life, it is written also of all the children of God, that they likewise should do the will of their heavenly Father: this is the test by which we are all to be examined: all they that with Jefus Christ, defire in the midft of their hearts; and like him, embrace and love the holy will of God, and always conform themselves to it, shall be acknowledged for the true children of God, and the brethren of Jesus Christ: but as many as shall revolt, and fall off from their allegiance to the bleffed will of God, shall have their names blotted out of the book of life. See then, my foul, that the true way to heaven is to conform thyfelf with the divine will.

Consider 3dly, that by all manner of titles, God claims of us a conformity with his heavenly will. He claims it as our creator; because he made us to serve him, and gave us our will, with the rest of the powers of the foul, only to be employed in the fervice of his holy will. With what face then can we refuse him the facrifice of that will, which he made for himself? Or how can we pretend that his divine will should at any time stoop to our filly will; and not rather we give up at all times our whole will, by a perfect conformity, to the will of our creator? The Son of God also claims our will, as our Redeemer, by the title of purchase: because he has ransomed our fouls, enflaved before to Satan and fin; and bought them for himself, and his Father, at a great price, even with his own most precious blood. So that our will ought to be always at his disposal, as his property: and therefore ought ever to conform itself with his bleffed will.
title
been
crated
of Go
pal pois ftr

to b preference

Blet Sav her cou hea of for the by abo rul hig Cr bri CO aff

pl

PI

takes

hich

aoly

ther

ll of

ohn

that

fays

: 0

art.

o of

do

by

vith

and

and ac-

oreolt,

I of ook

to

God

He

rve

the

the

we

ade

ine

and

y a he

by

our

ght

vill

nd Ted

vill

will. The Holy Ghost also claims our will, by the title of fancisfication: because our whole soul has been at our baptism dedicated, sanctified and consecrated by the Spirit of God, to be the eternal temple of God. And therefore our will which is the principal power of the soul, and which commands the rest, is strictly bound, to be ever obedient to the will of him, who has chosen and sanctified it for himself.

Conclude, to give always to God what upon for many titles belongs wholly to him: and never more to be a rebel to the will of God; or to give the preference to thy own will, or any other creature, before the will of God.

# August 15.

On the Assumption of the blessed Virgin.

CONSIDER first, in the festival of this day, and contemplate in spirit the glorious entry of the Bleffed Virgin Mary, the mother of our God and Saviour Jesus Christ, into the everlasting kingdom of her Son. See, my foul with what joy of the whole court of heaven; with what triumphs, with what heavenly hymns, the was efcorted thither, by legions of Angels: fee how all the citizens of heaven went forth to meet her: with what affectionate embraces the was welcomed by her divine Son; and prefented by him to his eternal Father: fee how the was placed above all the Angels and Saints; above all the Cherubims and Seraphims, on a most glorious throne; the highest in heaven next to that of her Son; and crowned by him with a diadem of fuch supereminent brightness and glory as it is not to be expressed nor conceived. Rejoice, O my foul, in this glorious assumption of the mother of thy Lord, who as he has been pleased to make us his brethren, has been pleased to make her also our mother. O what a happinefs it is for us, to have fuch a mother (who has fo great interest with the King of heaven, and who takes 8

takes our welfare so much to heart,) so near the throne of all mercy and grace! O blessed Virgin, graciously look down upon us, in this our banishment,

and always fhew thyfelf a mother to us.

Confider 2dly, what brought this ever bleffed Virgin to this supereminent glory: which we honour in this festival of her Assumption? I. It was her most profound humility: she was exalted above all, because she was the most humble of all. For he that humbleth himself the most upon earth, shall be the most exalted in heaven. 2. It was her perfect purity of foul and body, mind and heart, from all the defilements of fin. 3. It was principally her supereminent love of God: for the degree of the enjoyment of God, in his eternal glory, is ever proportioned to the degree of our love of God, in this mortal life. If then we hope one day to follow this bleffed Virgin to heaven, and to have a fhare in the glory of her Affumption; we must endeavour to imitate her humility, her purity, and her love of God. No foul can ever ascend to heaven, by any other way, than that of humility, purity, and the love of God.

Consider 3dly, that this imitation of the virtues of the blessed Virgin, is an excellent way of honouring her, and of shewing our real esteem, love and devotion to her. For how can we better testify our affection and veneration for the Saints of God, than by honouring and loving in them that which made them Saints; and that which God, himself honours and loves in them; that is their virtues? or how can we better express our esteem and love for their virtues, than by studying to imitate them? This kind of devotion is most pleasing to the Saints; and to the queen of the Saints; and to the God of the Saints: it is most honorable to them, and most profitable to ourselves. This will bring us effectually to the eternal society of the Saints: which, without

this, no other devotion can secure unto us. and to sook

bleffed Lady, in this day of her glory, as to take up

on the footite especi mility folution a new possess

> On tie

1 ceive Mar Wer's fifter Lord to h to n beer beer fee, at F thou For facr our gra by WC and

> ven wh

> > NO

him

doc

the in,

nt,

ir-

in

oft

e-

he he

ity

e-

nint

to

e.

in

ſ-

1-

111

at

es

-

-

IT

n

e

3

V

on this day a generous refolution of walking in her footsteps, by a diligent imitation of her life: but more especially by following the great examples of her humility, purity, and love of God. This generous refolution of thine will be so agreeable to her; as to add a new satisfaction and joy, to the immense felicity she pesselled before.

# cause the was the most formula be for the flow of the

On the Gospel, read on the sessival of the assumption of the Blessed Virgin, Luke x. 30, &c.

ONSIDER first, how our Lord going into a certain town, a certain woman named Martha received him into her house: and she had a sister called Mary, who fat also at the Lord's feet, and heard his word, &c. O how happy, my foul, were these holy fifters, who had it thus in their power to receive the Lord of glory into their house; to entertain him there, to hear his word, to converse familiarly with him, and to minister to him! O how happy should we have been, if we had lived at that time, and could have been favoured in the like manner! But stay, my foul, and see, if this same Lord does not offer thee the like favours at present; and if it be not entirely thy own fault, if thou art not a great Saint, in consequence of them. For does he not fill abide amongst us in the bleffed facrament? Does he not there come in person into our house? Does he not bring all his treasures of divine grace with him, to enrich our fouls? May we not, by a spiritual communion, invite him to us, whenever we please? May we not by a spirit of recollection, and mental prayer, entertain him, and converse with him, as long as we please? Does he not often wifit us with his graces? Does he not often fland at the door of the heart and knock? Have we not his heavenly word with us? May we not minister to him when we please, and serve him in the persons of the poor ? no

94 MEDITATIONS for poor? which service he declares he looks uponyas done to himself? If so, what reason have we ato regret our not having lived at the time of our Saviour, feeing

he is always living with us. an tub and to fibin add no

₿

Consider 2dly, how very differently, these two holy fifters were then employed; the one being huly about much ferving, and full of care in providing for the entertainment of our Lord; the other fitting still at his feet, and quietly attending to his divine word. And yet they were both employed about him; they both dedicated themselves to his love and service. In this, they represent to us two different kinds of lives of the fervants of God, the active and the contemplative; or, if you please, two different kinds of functions of a Christian life, the one confisting in action, the other in contemplation; the one in a variety of good works, done with a good intention, for the fervice of Christ; the other in a more quiet retirement, and recollection, and a more close attention to God, by mental prayer. Both of these are good; both of them highly commendable: because both of them tend to the love and fervice of God: but the latter is preferred by the judgment of truth itself: b cause it makes that its occupation here, which is to be its eternal employment hereafter. Mary has chosen the better part, which shall not be taken from her. Learn thou, my foul, of Martha, ever to direct thy common actions, with all the functions and labours of thy calling, by a pure intention, to the fervice of Christ: learn to sanctify them all by calling in Mary, that is, recollection and prayer, to thy assistance. But learn also of Mary, to retire as often as thou canft from the noise and hurry of the world, to the feet of Christ: learn of her, as often as thou hast thy choice, to chuse that better part of contemplation and love, which is to be thy eternal occupation.

Consider 3dly, that this gospel is applied by the church, to the Bleffed Virgin, and to her affumption: because she was the happy woman, that received in an extraordinary manner, Christ into her house: she perfeetly fulfilled in her life, both the functions of Martha and of to our he was conten in the her he to the better put in to that be tak

> Con in ch partal 10 8

> > extor On

moo

nito

C whic and' our all c hand that upor in ef who and who tain affli thef that

at t

fible

and of Mary: of Martha, in the services, she rendered to our Lord; in his humanity, for all the thirty years he was under her roof: and of Mary, by the perpetual contemplation and love of his divinity: so that even in the midst of the duties of the active life, the eye of her heart was always upon her God, she ever attended to the one thing necessary, she ever made choice of the better part, and on this day of her exaltation, she was put in the full possession of it for eternity: according to that, Mary has chosen the better part, which shall not be taken from her.

Conclude, O my foul, to follow her great example in chusing always the better part, that thou mayst

partake in her everlasting happiness.

1116

ne

ret

ng

oly

out

he

at

nd di-

ey

e;

er

s,

t ;

n,

er. n-

he u-

e-

ot

a,

i-

O

1-

y

e.

y

d

e

n

# who and south at August 17.

On resignation to the will of God, in all our

ONSIDER first, that 'tis a most certain truth. that nothing happens in the world, excepting fin, which does not come directly from the hand of God; and which is not the effect of his holy will. So that all our fufferings, of what kind soever they may be, are all ordained by him, and all thus pass through his hands, before they can reach us. Which is so true, that even those sufferings, which seem to be brought upon us immediately by the wickedness of men, are in effect, all of them fent by the ordinance of God: who though he abhors whatfoever there is of malice and fin, in the will, or defign, of the men, or devils, whom he fuffers to afflict or perfecute us; yet most certainly, he not only permits, but absolutely wills the afflictions, trials or punishments, which we suffer on these occasions. And 'tis his intention, and our duty, that in all these sufferings, we should not look so much at the visible hand of the unjust creature, as at the invifible hand of the just God; and that in all these cates, ₿

we should in such manner detest the malice or wickedness of the men that afflict us, as ever to submit to, and even to embrace the chastisements of the Lord, as of a tender Father, who often makes use of a rod, for the correction of his children, which be afterwards casts into the fire. O how resigned should we be, if we al-

ways remembred these truths!

Confider adly, that all our sufferings, not only come to us from the hand of God, but are also all designed by him for our greater good. He is the best of Fathers: his fatherly providence, and his tender love for us, exceeds all that we can express or conceive: the holy scriptures are full of repeated declarations of this truth; it cannot be called in question without contradicting both the divine word, and the perpetual experience of the fervants of God. So that we ought to be always fully affured, confidering Gods infinite wisdom, goodness, and love for us, that all that he fends is for the best, and is indeed the best for us. See my foul, that thou always remembrest this truth, in all thy pains, sicknesses, crosses and afflictions; and in general in all things that happen to thee contrary to thy defire, expectation, or inclination. Upon all these occasions, thou must consider Jesus Christ himself as offering thee this cup, or this cross, defiring thee to receive it for his fake; and affuring thee that it shall be the means to bring thee to heaven. O! how true it is, as we shall clearly see one day in the light of God, that these very things, which we are apt to confider as evils, are indeed great and folid goods: and that through them. millions of fouls shall be brought to eternal happiness, which without them might have been eternally misera-O let us learn then to refign our felves, without referve, to all the appointments of an all wife and loving Providence!

Consider 3dly, the degrees by which we ought to endeavour to advance towards the perfection of this great virtue of the resignation of ourselves in all things, to the divine will. The first and lowest is, to support at least with patience the evils that befal us: and this because t to fub faying Lord, and w and I xxxvi perfec to be mur, God ; fuch i holy ding inasn in us. tion, love willi even an u milia worl with a fuf com defir fhou this diftu

> fteps from ladd infe

men

cont

cause

ed-

to,

28

for

Its

al-

me

ed

S:

18,

oly

h:

ng

of

ys

d-

he

at

k-

all

X-

u

is

is

to

ze.

le.

re

1,

S,

1-

ut

g

1-

is.

s,

at

2-(e

cause they come from the hand of God; and humbly to submit to them, as the just punishment of our fins, faying with the prophet, I will bear the wrath of the Lord, because I have finned against him, Mich. vii. 9; and with the pfalmift, under afflictions, I was dumb, and I opened not my mouth, because it is thy doing, Pf. xxxviii. 10. The fecond degree, which is much more perfect than the first, is when we not only endeavour to bear our fufferings with patience, fo as not to murmur, or repline on those occasions, or otherwise offend God; but also are ready, and willing to suffer, because fuch is the will of God: fo that the confideration of Gods holy will and pleafure, makes the cross (which according to nature we dread and abhor) agreeable to us, inasmuch as the will of God is thereby accomplished in us. The third and most perfect degree of refignation, and which carries with it the perfection of divine love and charity, is, when we not only readily and willingly accept of the cross from the hand of God, but even rejoice in suffering for the love of him; and take an unspeakable content in crosses, in adversities, in humiliations, in poverty, in being condemned by the world, &c: fo that we would not even wish to be without them, out of the pure love of him, who chose a fuffering life for the love of us; and because the accomplishment of his will, is the whole object of our defire, of our love, and of our joy. O what a heaven should we find upon earth, if we could once arrive at this third degree of divine refignation! For what can diffurb that foul, that always rejoices in the accomplishment of the will of God, and finds her pleasure and content in fuffering?

Conclude to make it thy study, to ascend by these steps, of refignation to the holy will of God in all things, from virtue to virtue, till thou arrive at the top of the ladder where thou shalt find thy God, and be forever

inseparably united to him.

or set flowed bee find set T (I've sinvib off to

mentioned and to cultive prace

#### man Jesus Christ, and live much as to be able to 1.8 1 Augus. uch mainter to him. On self-denial.

CONSIDER first, that the capital enemy of the love of God, and of all our good, especially of the refignation and conformity of our will to the will of God, is the vice of felf-love, or a disorderly inclination to gratify and please ourselves; which is the unhappy confequence of the corruption of man by fin, and the fruitful parent of all our evils. All our vices and paffions fpring from this poisonous root; all the feven capital fins are but so many branches of this inordinate inclination to ourselves : take away felf-love, and you shall shut up all the avenues of hell, and establish every where the reign of the love of God, and a most bleffed heaven upon earth. Hence the virtue of felf denial, the business of which is to suppress and root out this dreadful evil of felf-love, is one of the most necessary of all Christian virtues, and must ever go hand in hand, with the great virtue of conformity to the will of God: which can never take root in ourfouls, as long as we are unhappily attached to our own wills, and fond of gratifying our own inclinations. Hence the very first condition the Son of God requires of all that would be his disciples, is to deny themselves. Matt. xvi 24. This felf-denial is the great lesson he came down from heaven to tead. Happy we, if by his grace we can but effectually learn it in practice!

Consider 2dly, that this virtue of felf-denial is usually called mortification, from a word fignifying flaying, or putting to death: inalmuch as by this continual fighting against ourselves, and against our own corrupt inclinations and passions, we put to death, as it were, and crucify the old man of corruption Rom. vi. 6. with his vices and fins, (according to that of the Apostle Gal. v. 24, that they that are of Christ have crucified their flesh, with its vices and concupiscences) and so die to ourselves; that we may put on the new I he world, and the de-

my fo which and lef for our St. Pa with t gift of that u fied, 7 lificati do, as main of G our p where are e in th Chrif after,

if we

the It

Rom

that

v. 8

dem

with

**fual** 

daily

and

thre

the

the

whi

man Jo

as to b now no

not that pav

man

man Jesus Christ, and live in such manner to him, as to be able to fay, with the same Apostle, I live now not I, but Christ liveth in me, Gal. ii. 20. See, my foul, what this virtue of mortification means, which is much talked of, and but little understood; and less practised: and yet no virtue is more necessary for our true welfare. We may even apply to it, what St. Paul fays of charity, I Cor. xill. that if we fpeak with the tongues of men and Angels --- and have the gift of prophecy, and all knowledge, and all faith, fo that we could remove mountains; and are not mortified, we are nothing: and that whatfoever other qualifications we may have, or whatfoever good we may do, as long as our passions and corrupt inclinations remain unmortified, we shall still be nothing in the eyes of God.

y of

will

in-

the

fin,

ices

the

-10f

and

ery

lef-

ial,

this

Tary

ind,

od:

are

gra-

first

ould

24.

om

can

ufu-

ing,

nual

cor-

om.

the

ave

ces)

iew

nan

Confider 3dly, how this general mortification of our passions, and our inordinate inclinations, is every where strongly inculcated in the word of God. We are even affured there that we must hate outselves in this life; if we hope to be either true disciples of Christ here, or to be eternally happy with him hereafter, St. Luke xiv. 26, and St. John xii. 25. That if we live according to the flesh, we shall die; but if by the spirit we mortify the deeds of the flesh, we shall live. Rom. viii. 13. And that they who are in the flesh, that is, they who are unmortified, cannot please God. v. 8. Besides many other texts, which abundantly demonstrate, that no one can be a good Christian, without waging a perpetual war against his own fenfual inclinations, and diligently taking up the cross of daily mortification. Hence the flesh, with its passions and lusts is always reckoned by divines amongst the three great enemies of the foul: and is indeed of all the three by far the most dangerous enemy. Because the world and the devil, with all their suggestions, would not easily draw us into fin and hell, if our own fleth, that is, our corrupt inclinations and passions did not pave the way, and furnish them with the arms, with which they fight against us. The world, and the devil. **B** 

vil, befiege us from without; but could never force their way into the foul, if our own evil inclinations did not hold a correspondence with them, and open

the gates of the foul, to let them in.

Conclude if thou defireft to overcome the world and the devil, to make it thy bufiness to subdue the fl fh, and to bring it under subjection, by wholesome felf-denials and mortifications. Without-this reftraint upon thy passions and inclinations, there will be no soundness in thy foul; the whole head will be fick, and the whole heart fad, Ifai i. 5, 6.

#### August 19.

On the mortification of the interiour.

ONSIDER first, that as the business of mortification in general is to reform the whole man, and to retrench all that is evil and vicious in us; or that might disqualify us for that union with God, by divine love, for which he made us, and gave us these immortal fouls; by tying down our hearts or minds to created objects: fo that kind of mortification in particular ought to be most diligently exercised by a Christian, that refines, polishes, and reforms our interiour, in which we ever carry about with us the image of God; and in which he delights to refide; provided he finds it in a proper condition to receive and entertain him; that is, provided he finds it mertified. O my foul, what ought we not then to do, to qualify ourselves for fo great a happiness, as this, of having God with us, and of being interiourly united to him? In order to this, thou must observe well all the irregularities, which thy inward powers and faculties are liable to; that thou mayir retrench them by mortification; and fo purify thy interiour. Believe me, this mortification of thy interiour, is an exercice far more difficult, but withal far more necessary for thee, and far more acceptable to God, than any corporal aufterities whatfoever of agon by it a Con-

thy ir being but g in th find t ficien many error and i in fal fer tl thy j ciouc paffic liable of en thy a toys. jecti and See, for 1

> C that fied trefs orde derl mou afte if th 10 1

inte

is e gol our

15.

mot

ind

Confider 2dly, what those irregularities are, of thy inward powers and faculties, that stand in need of being retrenched by mortification. Alas! if thou wilt but give thyself the leifure, to study well what passes in thy own interiour, and to know thyfelf; thou shalt find thy understanding liable to pride, self-conceit, self-fufficiency, prefumption, a variety of empty curiofities, and many errors, of dangerous consequence in practice : fuch errors I mean, as oppose the maxims of the Gospel; and reprefent things in false lights, and weigh them in falle weights, fo as to influence the poor foul to prefer the temporal before the eternal. Thou shalt find thy judgment liable to be rath and precipitate, and quite clouded with the exhalations that arife from thy passions and felf-love. Thou shalt find thy memory liable to many vain wandrings and evagations, ever full of empty things, and forgetful of God. Thou shalt find thy imagination ever diffipated, in the pursuit of worldly toys, vain schemes, or finful objects: and all thy affections, appetites and defires, strangely bent upon evil; and averfe to every thing that is painful or laborious. See, my foul, what a piece of work is here cut out for thee; and how much thou hast to mortify in thy interiour, to qualify it for a union with God!

Confider 3dly, that amongst the powers of the soul, that which most of all stands in need of being mortified is the will: as the will is, or should be, the mistress of the rest; and is obliged to keep them all in order; which the can never do, if the herfelf be diforderly. Hence the Holy Ghost admonishes us, by the mouth of the wifeman, Ecclus xviii. 30, 31. Go not after thy own lusts, but turn away from thy own will: if thou give to thy foul her defires, she will make thee a joy to thy enemies. Hence also he tells us Proverbs xxix. 15. The child that is left to his own will bringeth his mother to shame. Because this will of ours, when indulged, is capable of hurrying us away to all that is evil. And therefore we are called upon in the gospel to bate our own fouls (animam fuam) that is, our own wills, in this world, if we hope to be happy

K 3

in

n-

Con

rce

ons

ben

orld

the

me

int

nd-

the

ti-

and

hat

ine

or-

ted

ght

hat

ich

and

·it

m;

ul,

ves

ith

der

es,

0;

ind

ÓII

out

ac-

at-

B

in the next. For the fire of hell, fays St. Bernard,

can burn nothing but our own will.

Conclude to apply thyfelf feriously to this most necessary mortification of thy interiour, and more especially of thy own will and desires. This mortification is to be exercised, first, by denying to thy own will whatever it craves contrary to the will of God; secondly, by accustoming thyfelf in things indifferent, often to contradict thy own will; and never to do any thing merely to gratify thy own inclinations; thirdly by curbing, even in things that appear to be good, that eagerness and hurry, which nature, passion, and self-love are apt to prompt thee to; and setting before thy eyes, and quietly following, on these occasions, the will of God, and not thy own.

#### August 20.

On the mortification of the passions.

ONSIDER first, the necessity we lie under, ever fince the corruption of our nature by fin, of keeping our passions also in order, by a continual mortification of them. Before man was corrupted by original fin, his whole foul was regular and orderly, and all his passions were under proper command. But as foon as the superior part of the foul had withdrawn herself from her allegiance to God, the inferior part began to rebel against the superior; and all its appetites and paffions were let loofe, to run into all manner of disorders; because the bridle of original justice was now flung off; with which they were kept in, and restrained before. Hence arises an indispensable necessity of our ever mortifying our passions, if we would secure our fouls. For as our nature is now corrupted, our love, and our hatred, our defires, and our fears, our joy and our grief; our anger &c. all share in this corruption, and are all apt to be diforderly, if not curbed, and corrected by daily mortification.

to the weight they have there; and allow their

mortif fifts ir rectin and re broug made Thus joy, b to per ning virtue their peace In li and moti Oh this I paffic a ce who to v bate but gries and

> paffi rest diso the St. carr love

fin!

the

of (

Confider 2dly, that this most necessary branch of mortification, which relates to our passions, chiefly confifts in the duly regulating all their motions; by directing them, in a proper manner, to their proper objects, and restraining all their excesses: so that they may all be brought under subjection to reason and religion; and made even ferviceable to the true welfare of our fouls. Thus we are to regulate our love, our desires, and our joy, by turning them away, from all diforderly affection to perishable creatures, to the living God: from running after vanity and lying fooleries, to the pursuit of virtue and truth: and by keeping them always within their proper bounds, that they may not disturb the peace of the foul, or distract its application to God. In like manner we must mortify our fear, our anger, and all our other paffions, by watching over all their motions, and reftraining all their diforders and excesses. O how happy are they, who by the daily practice of this mortification, are arrived at that command of their passions, which is the blessed parent of true peace, and a certain image of heaven upon earth. Happy they, who turn all their fear, and all their love to God, and to what God would have them fear and love: who bate nothing but the offence of God: defire nothing but the will of God: rejoice in nothing but God: grieve at nothing but what is contrary to his honour, and the good of fouls: and are angry at nothing but

Consider 3dly, that as love is the strongest of all the passions, and that which principally influences all the rest; so the regulating of our love, and mortifying its disorders, ought to be at all times, the great object of the Christians attention. My love is my weight, says St. Augustine, thither am I carried whithersoever I am carried. Now our love is regular and orderly, when we love all things according to the great rule of the will of God; when we love our friends in God, and our enemies for God's sake; when we weigh all things in the scales of the sanctuary, and prize them according to the weight they have there; and allow them no

other

ard,

eftion hat-, by

onrely

and t to and

od,

er, of ual

by ly,

hior its

nce nd

ty ed,

s,

ot

B

other love than what will fland this teft. But then on the other hand, whatever love, whether of any person. or any creature, or any thing elfe, offers to captivate our affections, or to divide, or take off any part of our heart from God; or to carry us any way out of the bounds of moderation, reason or religion; is disorderly. and must be restrained, corrected and mortified. All fuch love as this strikes at the very root of the welfare and falvation of the foul, by violating the very first, and chiefest of all Gods commandments; which is to love the Lord our God with all our heart.

Conclude to watch over all thy passions, that thou mayst keep them all in subjection; but principally to take care to restrain thy love, and thy desires, from all unlawful, dangerous or vain objects; and from all excefs or immoderation, in being too flrongly bent, or too eagerly carried, even to lawful ones. For whatsoever the object be, 'tis a criminal love to affect any thing more than God. To a stead and abutton a shoot more

## with wed August 21. August 21.

On the mortification of the predominant passion.

CONSIDER first, that the passions of love and defire, when they are unmortified, branch out into all manner of vices and vicious inclinations; commonly ranged under the feven heads, which are usually called the feven capital fins: tho' St. John brings them into a narrower compass, when he reduces them all to these three, the lust of the flesh, the lust of the eyes, and the pride of life, I John ii. 16. Now amongst these vicious inclinations, which wage war against the foul, there is usually some one or other, that is stronger, or more violent than the rest; or that occasions more, or greater fins: and this is named by divines the predominant paffion; the mortification of which is one of the chief bufinefles of a spiritual life. For this predominant passion being, as it were, the captain and

comm reft W as whe were a

Cor this re whate happil upon to ke the r and g delud spare : as Sai deceir this your your living about it is blind the 1 him of G up a

> C rid o his n furpi all h you upor fulfi. of i

the

mot

place

com-

must

commander of the rest, when this is overthrown, the rest will more easily be subdued, and brought under: as when their champion Goliah was flain, the Philiffines

were all immediately put to flight.

on

fon,

vate

Our

the

rly.

All fare

rft.

to

lou

to

all

ex-

or at-

ny

nd

n-

1-

ly

m

0

d

e

1,

1

,

effections Consider adly, that as this predominant passion, this reigning love, this strongest desire, or affection, whatever the object of it may be, has already unhappily gained the heart; it is but too apt to impose upon the poor foul with specious pretexts, in order to keep its hold, and to maintain its ground, against the remonstrances of conscience, and all the calls and graces of heaven. 'Tis the Agag, which the deluded foul, by a false compassion, would willingly spare; though with the risk of being cast off by God, as Saul was, for fo doing, I Sam. xv. Ah! Christians, deceive not then yourselves: this predominant passion, this favourite affection which has taken possession of your heart, is indeed the capital enemy of God and your fouls; it must be slain, it must be facrificed to the living God. Beware of the traitor, which you carry about with you: fuffer him not to impose upon you: it is very easy, if you have not a mind to be wilfully blind, to discover what he would be at; because upon the least examination of your hearts, you shall find him always bufy in undermining the reign of the love of God; thrusting himself upon his throne; and setting up an idol in his temple: by challenging the chiefest place in your heart, to the prejudice of divine love.

Confider 3dly, what you must do: in order to get rid of this worst of all your enemies. O! you must make yourfelf thoroughly acquainted with the depth of his malice, and all his stratagems; that you may not be furprized, or imposed upon by him: you must observe all his motions, to refult them at the very beginning; you must study all the secret springs, by which he acts upon the heart, and fets the other paffions on work, to fulfil his irregular inclinations. An! Christians, tis of infinite importance in this fpiritual warfare, to know the true state of your interiour, and to watch all the motions and fecret ambushes of your enemies! You ₿

must also single out this enemy, in such manner, as though you are not to allow any one of your passions, or vices, to remain unresisted in your soul, yet you are in a more especial manner to turn all your forces against this predominant passion; by directing your daily, and most fervent prayers, your confessions and communions, your particular examinations every night, and the rest of your spiritual exercices, towards the total subduing of this evil, and acquiring the contrary virtue.

Conclude, if you hope to fucceed in the great work of the mortification of your passions, to begin by declaring an eternal war against their chief; and never ceasing to attack him, upon all occasions, till you have brought him down. All the rest will yield themselves up, when he is subdued: and you shall begin to relish the sweets of peace and true liberty; which you shall never enjoy, till you have broken the chains with which he enslaves you.

### August 22.

On the mortification of the sensual appetite.

CONSIDER first, that our fensual appetite, that is, the strong inclination we have to gratify our fenses, and to indulge them their pleasures, is one of the most dangerous enemies the foul has; and flands most in need of being restrained, and corrected by mortification. The flesh, with its senses, was designed to be the servant of the foul; and to be subservient to its true welfare and happiness. But if the fenfual appetite be not kept under subjection, by mortification, the servant will quickly become miftrefs, and the poor foul will be made her flave, and will be dragged along by her irregular inclinations into all kind of evils. Our fenfuality therefore must be mortified: we must absolutely deny ourselves all unlawful sensual and carnal pleasures : we must fly them more than death: we must retrench all excess, and immoderation, in the use, even of lawful lawful ourfely for th thwart or indi overco things having

we m Co sensua. life, 1 and t who have Tefus This fpeak give t Phili Chri their earth He a of h chast volu have cruci heav viole And brin And

> good afte

to (

as

ns,

OU

ces

ur

nd

ht,

tal

ry

of

ng

ng

ht

p,

he

all

ch

Ci)

is,

es,

oft

in

m.

er-

ue

be

nt

ill

er

u-

ly

S:

ch

of ful

lawful

lawful pleasures and diversions: we must never suffer ourselves to affect them, much less to have a passion for them: we must accustom ourselves to curb and thwart the inclinations of our senses, in things lawful, or indifferent, that so we may acquire a greater facility in overcoming our sensual appetite, when it inclines to things unlawful; and may at the same time punish our having formerly indulged ourselves in them. In fine we must never do any thing merely for our pleasure.

Consider 2dly, the opposition there is between a sensual life, or a life of pleasure; and a truly Christian life, which is agreeable to the maxims of the gospel, and to the practice of Christ, and of all his Saints; who have taken up their croffes to follow him; and have always born in their bodies the mortification of Jesus, and have been, as it were, crucified with him. This opposition is so great, that the Apostle cannot speak without weeping of those half Christians, who give themselves up to their pleasures; of whom he says, Philip iii. 18, 19, that they are enemies of the cross of Christ; that their end is destruction; that their God is their belly; that they glory in their shame, and mind only earthly things. Christ did not study his own pleasure: He did not please himself, Rom. xv. 3. His whole life was a cross, which he voluntarily chose for the glory of his Father, and for the love of us. The Apostle chastized his body, and brought it into subjection by voluntary mortifications, I Cor. ix. 17: all the Saints have walked in the same sootsteps: they have all crucified their own flesh, Gal. v. 24. The kingdom of heaven suffereth violence, and none but they that use violence upon themselves bear it away, Matt. xi. 12. And shall Christians think that a sensual life shall ever bring them thither? No: true wisdom is not found in the land of them that live in delights, Joh XXVIII. 13. And we are not to imagine we may give ourielyes up to our pleasures here, and yet promise ourselves the good things of the Lord in the land of the living hereafter, St. Luke xvi. 25. b ned soon ment yet flum sw anoxicefs, and unmoderation, in the ufe, even of ₿

Confider 3dly, that there is no one, but what may, and ought to practice the mortification of the flesh, and of its fenfual appetites; and that too by reffraining it often from things otherwise lawful. The guilty must do it to punish themselves for their past fins: the innocent must do it, in order to keep themselves from falling into fin; which will be the unavoidable confequence of their not mortifying, and keeping under to dangerous an enemy. No one must excuse themselves here, on account of their want of strength or health: 'tis easy for a Christian of a good will, to contrive, and to put in execution a variety of felf-denials, that neither require any bodily firength, or prejudice the health. If we are not able to wear the hair fhirt, or to use the discipline, if we cannot fast, or lie upon the hard floor, we may at least, retrench many superfluities, and affected niceties, in our eating, drinking and clothing, &c. we may shorten the time we give to unnecessary lying in bed; we may upon many occasions withdraw ourselves, from such things as we are inclined to, and which perhaps are lefs wholefome for us; and chufe fuch things as are less agreeable to our own inclinations: in fine we may daily and hourly mortify, in many things, our eyes, our ears, our tongue, &c.

Conclude to make it thy daily business, to mortify, on every occasion, thy fensual appetite, lest otherwise flesh and blood prevail over thy soul, and she fall an

everlafting prey to her mortal enemies.

## August 23.

### On the mortification of curiofity.

CONSIDER first, that besides the evil of fensuality, which must be mortissed, in order to subdue the concapiscence of the stess; there is another dangerous evil, that must also be mortissed, in order to subdue the concupiscence of the eyes; and that is the vice of eurissisty, which St. Augustine (Confessions. L. c. 35.) supposes to

to be un and the themse thing a profital Alas! pains t How ble, a the gl good ? time! in pra What And v day, the gr verfely of the

> Co morti pure ; winde and n to im thous foul. curio much carria of ot tify a and c ment all fi irreli into

> > fuch

only V

dulgir

nay,

and

ften

to it

cent

fing

ence

rous

, on

easy

put

Te-

the

oor.

and

ing,

Tary

raw

and

ati-

any

tify,

wife

an

vir.

lity,

the

ous

the

sty,

ofes

to

to be understood by this name. A dangerous evil indeed; and the mother of many evils; which makes men bufy themselves about things, either hurtful, or at least nothing at all to their purpose, whilst they neglect things profitable and necessary, yea the only thing necessary. Alas! how many things are there that men take much pains to inquire into, which are dangerous to their fouls? How many which are absolutely useless and unprofitable, and which answer no manner of end, either of the glary of God, or of their own, or neighbours good? And how much loss is here of their pretious time! What diffipation of thoughts! What diffractions in prayer! What forgetfulness of God and eternity! What an enflaving of the foul to meer toys and vanities! And what account shall they be able to give at the last day, of a life spent so unprofitably; so unworthily of the great end, for which they came hither; and so perverfely; because so contrary to the holy will and law of their Maker! Ah the dismal consequences of indulging this unhappy curiofity!

Consider 2dly, the particulars, in which we must mortify the lust of the eyes, if we hope to keep the foul pure; and to prevent death from coming in at those windows. We must turn our eyes away from vanity; and much more from all fuch objects as allure the foul to impure love: an unguarded glance of an eye has a thousand and a thousand times been the death of the Unhappy they who are ever indulging their curiofity, in looking after fuch dangerous objects! And much more unhappy they, who affect by their light carriage and undecent drefs, to draw the eyes and hearts of others to lust! For the same reason, we must mortify also our curiofity, with relation to publick shews and comedies, as being full of dangers, and of allurements to luft. As also with relation to the reading of all fuch books, as being either lewd, or profane, or irreligious, tend to debauch the foul, and to draw her into fin. In which number romances, play-books, and fuch like, are certainly to be comprized; because they only ferve to heighten the passions, to soften the foul, VOL. II.

8

and to dispose her to carnal love; and to shut out from her, the spirit of devotion and of the love of God.

Confider 3dly, the necessity of mortifying in like manner the curiofity of the cars; fince these also are an avenue, through which, if not well guarded, death oftentimes makes its way into the foul. This branch of curiofity must be corrected, first by stopping the ears to all loofe narrations, jefts, or fongs; all which are apt to convey a mortal poison into the foul: lecondly, by restraining them from harkening to scandal and detraction; with danger of either taking pleafure in it, or countenancing and encouraging fo great an evil: thirdly, by keeping a guard upon them, to prevent their taking in a still more dreadful infection, by harkening to irreligious and impious discourses, which strike at the Deity, and his revealed truths; or tend to the discouraging of virtue, or promoting of vice. In a word, the Christian, that would fave his foul, must ever have a guard upon himfelf, in all company and conversation, left the curiofity of his ears induce him to harken with pleafure to any fuch speeches, or words, as may let in the corruption of fin into his heart. of add

Conclude ever to watch and pray against the evil of curiosity, which has so many ways of poisoning the soul. But if thou wouldst indulge the desire of knowledge (which is so natural to man) let it be by inquiring into useful truths, and such as may serve to bring thee to the sovereign truth. But we to them that enquire of men after many curious things, and at the same time are but little curious of knowing the way to serve God.

telf lown, and embrace the neavenly law, publishing

mon, in which with a north a mable fimplicity joined with a wonderf 4 Sut August has laid down all

this occasion by thy Redeemer, in that alumnable fer-

On the gospels of St. Bartholomew, Luke vi. 12. &c.

ONSIDER first, how our Lord designing to make choice of his twelve Apostles, by way of preparation for this great work, went out into a mountain

fo prace of G Learn to be ing of thy S learn prival world night not the where prayed teach

occat C the g whic mou the came a vii 18, divir that fishe grea prim felf c this mon ed v the alfo ples to b

men

rom

like

are

eath

nch

the

nich

fe-

an-

ing

fo

em,

on,

les,

or

ce.

ult

und

im

ds,

the

vil.

he.

W-

ng

ee

of

10

de

131

111

b9

df

de

ic

0

of

n

to pray, and there passed the whole night in the prayer of God, that is, in most earnest and fervent prayer. Learn from hence, my foul, in all thou takest in hand, to begin with prayer, in order to draw down the bleffing of heaven upon thy undertakings: learn also of thy Saviour to be fervent and earnest in thy prayers: learn to retire with him, as often as thou canft, for thy private devotion, from the noise and distractions of the world. Recollection, folitude and the filence of the night are great helps to devotion. O! what oughtest not thou to do, to fecure the falvation of thy own foul, when the Son of God has paffed even whole nights in prayer for the love of thee? He flood not in need of prayer for himfelf; but has given us an example, to teach us how much we ought to take to heart, upon all occasions, this exercic of fervent prayer.

Confider 2dly, the fruits of this night's prayer, in the great things our Lord performed the next morning; which we may reduce under three heads. I. His choice of his twelve Apostles. 2. His divine sermon on the mount. 3. His many miracles he wrought, when as the gospel informs use a very great multitude of people, came to hear him, and to be healed of their difeafes; and a virtue went out from him, and healed them all, v. 17, 18, 19. Contemplate my foul all these wonders of divine grace, wrought in consequence of the prayer of that night. See a company of poor, weak, illiterate fishermen, wonderfully advanced on a sudden to be the great pillars and founders of the church of God, and prime ministers of his kingdom upon earth. Bow thyfelf down, and embrace the heavenly law, published on this occasion by thy Redeemer, in that admirable fermon, in which with a most aimable simplicity, joined with a wonderful authority, he has laid down all the fundamentals of Christian morality: and do thou also learn to appreach in spirit to his feet with his diseiples to receive of his doctrine, Deuter. xxxiii. 3, and to be healed by him of all thy difeafes. Of ever remember, that the true way of all good, and the fource of all light, grace, and benediction, is to go up with L 2 him

B

him to the mountain, and to converse with God by

recollection and prayer, and hope flavil

Confider 3dly, what we read here in the gospel: that all the multitude fought to touch our Lord : for virtue went out from bim, and bealed all. verse 19. If virtue went out from our Lard to heal the corporal difeases, of all them that touched him, whilft he was here wishbly present, during his mortal life; can we suppose he has either less power, or less goodness, to heal the spiritual maladies of all such as properly apply to him, now he has entered into his glory, after shedding his precious blood for us? No certainly, but as all power is given him in heaven and earth: 10 virtue never ceases to go out from him, in favour of all that spiritually approach to him, and that feek to keep him company in their own interiour : and how much more in favour of them, that verily and indeed touch him, and receive him within their house, by means of the holy communion. O let us always endeavour to keep close to him; and his virtue will always be with us.

Conclude to go up with Christ, upon all occasions, into the mountain, by retirement and prayer. In all thy deliberations thou must consult this oracle. In all dangers let this be thy refuge. Run hither to be delivered from all thy evils. Here thou shalt meet with

thy fovereign Good.

## bnesser of english of viole side of the to pretend the to pretend 25.

#### abduory 1919 bas On bumility. d of

CONSIDER first, that the most necessary of all mortifications, is that which teaches us to mortify our pride, by the virtue of humility. 'Tis humility is the favourite virtue of heaven: all other virtues are nothing without it: they even degenerate into vices, when they are tainted with pride. Humility makes us become as little ones; low, mean, and despicable in our own eyes; and willing to be such in the neyes response to the price of others. Humility makes us quite sensible

of ou teach perfo God make and F glory to be are g to do but a we a at al fervi nera in a

> mili and mad for afci

ciea

wh to wh to

he wl

th ar fe

fh Pe od by

ospel:

: for

9. If

rporal

e was

n we

is, to

y ap-

after

, but

rine

that

him

ore in

and

holy

keep

ons,

n all

n ail

de-

with

fall

10r-

mi-

ues

nto

lity

pi-

the

ble

of

of our own nothing, of our mifery, and finfulness; teaches us to divest ourselves of all conceit of our own performances, or abilities; and to ascribe all good to God alone. Humility fits down in the lowest place; makes us fincerely prefer all others before ourselves; and pretend to no effeem, or praise, or honour, or glory, as due to us, or to any excellence of our own: but to be fully and feelingly convinced, not only that we are good for nothing of ourselves, fit for nothing but to do mischief, and deserve nothing but punishment; but also that 'tis owing to God's pure goodness, that we are fuffered to live upon earth; and that any one at all fliews us the least regard, or does us the least fervice; and that all God's creatures have not a geneneral licence, to rife up against us, and to punish us in all manner of ways, for our offences against their creator; infine that we are not long fince in hell.

Confider 2dly, that what makes this virtue of humility fo acceptable to God, is because God is the Truth and cannot help loving the truth. Now all pride is made up of errors, and lies; in taking ourselves to be fomething; in pretending to what is not our due; or ascribing to ourselves what belongs not to us; or infine in being puffed up with the gifts of God, as if they were our own property, or of our own growth. And what is all this but lies? Sacrilegious lies, that offer to rob God of his glory; to challenge to ourselves what belongs to him; and Satan like to pretend to set ourselves on his throne! But Humility goes always hand in hand with truth; and ever grounds herself upon the truth; by giving always to God what belongs to God, and to man what belongs to man; by acknowledging, with all fimplicity, conviction, and affection, God to be all, and man to be nothing: and by ever afcribing to God, whatever there is of good in one felf, or in any thing created; and referving to onefelf nothing but ones own de-This is true humility: this is the Truth that shall stand forever. This was found, in the greatest perfection, in the most eminent Saints upon earth: This L 3

(B)

This shall reign with them in heaven, for all eternity; where God shall be all in all, for ever.

Confider 3dly, that humility is not only a virtue absolutely necessary for arriving at Christian perfection: but that there is even no falvation at all for us without it. There is no going to heaven without God's grace: Now God refists the proud, and gives his grace to the humble. St James iv. 6. And our Lord expressly affures us, that except we become as little children, by humility, we shall not enter into the kingdom of heaven, Matt. xviii. 3. No my foul, let us not deceive ourselves: there is no room in heaven for pride. Satan and his companions were cast down from thence by their pride; and their places are not to be filled up but by the humble. Only they that humble themselves upon earth, shall be exalted in heaven. The most high and the most holy, who inhabiteth eternity will only dwell with a contrite and humble spirit, Isai lvii. 15: and will have respect to none, to bring them to his heavenly kingdom, but fuch as in their mortal life by the virtue of humility are poor and little, and of a contrite spirit; and tremble at his words. Ifai lxvi. 2.

Conclude if thou wouldst have any part with God in his eternal kingdom, to be ever little and humble here upon earth. The more thou stoopest down, and castest thyself under the feet of all, by humility; the more God will lift thee up, and exalt thee; for he alone is truly great and high, and ever looks down, with a favorable eye, upon them that are low and humble, to exalt them here by his grace, and hereafter in his glory. But as for such as lift up their heads by pride, and take themselves to be great and high, he keeps them off at a distance; and regards them with horrour. For the proud and arrogant are an abomination to the Lord. Prov. xvi. 5.0d and wood

extraction is from nothing; that thou wast concerved and born in fin; that thou art perpenually hable to innumerable miferies; both of foul and body; that all Augubowers and faculties are frangely impaired and difordered

derat felve

> of C mut kno the our kno mo

> > and we tha

> > > bot lea no ce

H m OI

## This shall reign with them in heaven, for all cients of where God . 62 of uguft for ever.

irtue rfec-

t all aven

And

ne as

the

iven

own t to

nble

en.

nble

ne,

are

at

iod

ble

vn,

he

n,

nd re-

eir

nd ds

78

coming and On the school of bumility.

CONSIDER first, that the school, in which we are to learn true humility, is the serious consideration, and true knowledge of God, and of ourfelves. To know God, and to know ourselves, is the true Science of the Saints. These two branches of Christian knowledge usually go hand in hand, and mutually promote and affift one another. The more we know our God, and the infinity of all his perfections, the more femible we are of our own nothing, and of our total dependance on him: and the more we know ourselves, and all our miseries and fins, the more clearly we perceive, that God alone is good; and that he is infinitely good, in bearing with us. Here we learn true humility: because here we learn to annihilate ourselves in the fight of that infinite majesty, in whose presence the whole universe dwindles away to a meer nothing; and both heaven and earth quite disappear. Here we learn to ascribe all good to this sovereign good, and nothing of good to ourselves. Here we learn to descend even beneath our nothing, by the confideration of our fine, and of the hell we have deferved by them. Here infine we learn to have fo great a fense of our manifold miseries and fins, as to keep our eyes only open to our own defects, and thut to those of others; and by that means we learn to despise no one but ourselves, and to prefer all others before ourselves.

Consider 2dly, O my soul, and in order to acquire a more perfect knowledge of thyself, that so thou mayst always be little and humble; take a more particular review of thy whole self, and seriously resect on what thou art, both as a mortal and as a sinner. That thy extraction is from nothing; that thou wast conceived and born in sin; that thou art perpetually liable to innumerable miseries, both of soul and body; that all thy powers and faculties are strangely impaired and dis-

ordered

ordered by fin; that thou art ever prone to evil, and hard to be brought to good; that thy passions are headstrong and rebellious; thy affections ever bent upon vain toys, and tying fooleries; and thy thoughts, words, and actions full of corruption. In the mean while thy time is hastening on without intermission to its last period: death is following close at thy heels, and shall quickly overtake thee: and fend away this body of thine, which thou art so fond of, to be the food of maggots and worms; and the poor foul to another world, to be tried there at an unerring tribunal; under a dreadful uncertainty, whether she shall not be delivered up to be an eternal prey to merciless devils. And is it possible that we should be fensible of all these

humbling truths, and should seriously reslect on them, and yet be proud !

8

Confider 3dly, that amongst all these humbling confiderations, that which ought most effectually to abate, or rather quite to beat down our pride, is the remembrance of our fins, and of what we have deserved by them. Ah! wretched creature that I am, I have been guilty of mortal fin, of high treason against my God; and that perhaps a thousand times; and consequently I have deferved a thousand hells: and what can I have to be proud of? Ah! what a wretched figure did my foul then make in the fight of God and his angels! How odious, how filthy, how abominable was the all that time! And is she not so still? She stood then condemned to hell: and has that fentence ever been reversed? What pretentions then can I have to any honour, esteem, or regard from any one? What title to any favour from God, or man? What just reason to complain, if even all God's creatures should combine against me, to revenge upon me the wrong done to their Creator; and should tread me under their feet, to punish the pride, by which I have lifted up my head against the Almighty? What would all this be in comparison with my deserts? How then shall I dare to entertain any proud thought, either of conceit of myself, or of seeking to be esteemed by others, or of refentresenti any m hell? there

> Co by it thyle purpo all v and the f

ven

know

tha be the to are CO ou

> W to pl

CO

refenting any affront, contradiction, or contempt from any man? fince I have no title to any thing else but hell? And what room can there be for glorying there?

Conclude daily to frequent this school of humility, by studying well to know thy God, and to know thyself: this kind of science is infinitely more to thy purpose, than all other arts and sciences put together; all which indeed would only serve to puss thee up, and to betray thee to thy mortal enemies, the world, the siesh, and the devil, if not accompanied with the knowledge of God, and of thyself.

wered up to be an eta. It is a superchess devils. And is it possible that To in flugue. In these of all these

On the master of whom we are to learn bumility.

ONSIDER first, that in order to teach us hu-mility, God has fent us down a master from heaven, even his own eternal Son, who is no less God than his Father. Of what importance then must it be for us, my foul, toffudy well this great leffon, which the Son of God himself has come down from heaven to teach! O who could have thought, that we who are of ourfelves fo very little, fo very wretched and contemptible, fo near the brink of nothing; and by our fins, beneath nothing; should be so strangely conceited of ourselves, and so monstrously corrupted with pride and felf-love, that nothing less thould suffice to teach us to be little and humble, than the great example of the Son of God himself, coming down from heaven, and becoming a little one amongst us; yea as a worm and no man, the repreach of men and the outcast of the people. Pf. xxi. And yet even fo, how few are there of us, that are content to be little and contemptible with him! How few are willing to be scholars of this heavenly master; or even to submit to the least humiliations, for the love of him! Raises

Confider 2dly, the sweet invitation of our Lord, St. Matt. xi. 28, 29, calling us all to come to him, and to to stand yet be made and our guidest to to delay to

and

ead-

pon

ords.

thy

pe-

hall

v of

of

her

der

eli-

nd efe m,

n-

n-

y

en

;

I

e

11

B

to take up his yoke upon us, and to learn of him, because be is meek and humble of heart; and promiting us refreshment, and rest for our souls, upon our compliance with his invitation. O what encouragements are here, my foul, to engage us to spare no pains in learning in this heavenly school of humility, opened by the Son of God, and to make us quite in love with this fludy of Truth! A most excellent master; the Son of God himself, the sovereign truth! Blessed schoolfellows, all the faints of God, and favourites of heaven! A most excellent science, which brings the soul through the gate of her own nothing to the contemplation of her God, the pure truth! Excellent fruits, the peace of the foul, refreshment and rest from her labours and burdens; a victory over all her passions; and a happy acquisition of all other virtues ! O let us

frequent this heavenly school of Chrift.

Confider 3dly, the great example of humility, given us by the Son of God, who being in the form of God, (true God, no less than his Father;) and therefore thought it no robbery to be equal with God, yet debased himself, taking the form of a servant, viz. the fervile nature of man, and bumbled himself, becoming obedient unto death, even the most disgraceful death of the eross. Philip. ii. 6, 7, 8. His whole life was full of leffons of humility. He chose to be born in a stable; to be circumcifed as a finner; to flee into Egypt, as if he were unable to refift a petty mortal; to be brought up in poverty, and labour; to work at a mean mechanick trade; to be obedient to his creatures; to be baptized amongst sinners; to suffer himself to be tempted by the devil; to make choice of the poorer and meaner fort of men for his companions, and disciples; to make himself as their servant, even to the washing of their feet; to fly from honours, and applause; to conceal his glory; to enjoin fecrecy with regard to his wonderful works; and to embrace on all occasions, both in life and death, whatfoever was most humbling, and most despicable in the eyes of men. O divine Jesus, teach us to follow thy bleffed example! O teach us to

to be

may b

dostri

felves

learn

but b

then

all o

degi

whi

OUL

hur

can

tru

Self

pr

on

el

ar

ti

h

Cor

cause

g us

ance

iere,

ning

the

this

Son

001lea-

foul np-

lits, her

ns;

us

en

od,

ore

fed

ile

ent

S.

ns

be

he

qı

k

d

y

r

e

181

115

dW

100

177

ad's

usi

to be meek and humble of heart, like thee; that so we may be thy disciples indeed!

Conclude to fet always before your eyes the life and doctrine of Jesus Christ; in order to conform yourselves to his divine maxims, and examples; and to learn of him, to be truly humble. No other master but he can effectually teach you this divine leffon. Rudy of Truth! A most excellent master; the Son

## lead to saturous the fart, 28. is the law of the

## and an against design and a series of bumility. and appoints

ONSIDER first, that humility is the ground on. which other virtues must be built; they have all of them a necessary dependance on this foundation; and are all of them more or less perfect, in proportion to the degree in which we possess humility. Faith itself. which is commonly lookt upon the foundation of all our good, absolutely depends upon bamility: even that humility, which obliges the foul to adore what fire cannot understand, to submit to the most humbling truths, and to cast down every height that exalteth itself against the knowledge of God, and to bring into captivity every understanding to the obedience of Christ. 2. Cor x. 4, 5. Because as all beresies proceed from pride, felf-conceit, and refusing to give up, or submit ones own judgment to divine authority; fo nothing ele but humility can secure the soul from this danger, and keep her firm to her faith. In like manner divine hope depends also upon humility, which alone can keep the foul in the golden mean, between the two extreams of diffidence and presumption: whilst it teaches her to have no opinion, or confidence in herfelf, nor any ways to build on her own fandy bottom, but wholly upon the rock, which can never fail us, of the power, goodness and mercy of God. For the less we trust in ourselves, the more we trust in God. And thus we shall always find that they that are the most humble, have also the strongest faith, and hope, and 021

are

- enuillay

₿

are usually instruments in the hand of God of his

greatest works. " and and and the new a draw hardshay

Confider 2dly, that divine charity, the queen of all virtues, as to both her branches, viz. both the love of God, and the love of our neighbours, has also a close connexion with humility, and can never maintain her ground in our fouls, without being supported by humility. Because humility furnishes the soul with the most pressing motives, to assist her to love her God: humility fets his goodness in its proper light: makes the foul admire that he being what he is, should have any regard to her, or even bear with fuch a finful wretch as the is: humility teaches her that the is nothing, and that God is the great All; infinitely good in himself, and infinitely good to her: and indeed this infinte goodness of God which is the proper object of divine love, is never rightly apprehended. but by the humble. And as to that other branch of charity that relates to our neighbours, 'tis very evident it can never be maintained but by humility: for all the vices that oppose and destroy fraternal charity, such as hatred, envy, contention, rash judgment, detraction, anger &c. all fpring from pride; and are not to be vanquished, but by true humility; which teaches us to prefer all others before ourselves, and to be angry with no one but ourselves.

Consider 3dly, that prayer which is the general means of all our good, must also be presented before the throne of God, and recommended by humility; or else it will never be effectual with God: but when it is accompanied with humility, it can do all things. The prayer of him that humbleth himself, saith the wiseman, Ecclus. xxxv. 21, shall pierce the clouds . . . and he will not depart till the most high behold him viz. with a savourable eye, to grant his petition. For as the Psalmist assures us Ps. ci. 18. God hath regard to the prayer of the humble, and despiseth not their petitions. And from the beginning the proud have never been acceptable to him: but the prayer of the humble, and of the meek bath always pleased him, Judith ix 16:

Even prefer by hi public O Go profo imme

> brick of he fabri a me datio

> > to II

TOX

·50

hum

nece will build light full corn

read neighbor will

And with

Eyen

of his

dolasa

of all

close

her

hu-

with

her

ght;

ould

fin-

itely

and

pro-

ded.

of evi-

for

ent,

are

ich.

and

ral

the

or

en

gs.

fe-

ind

iz.

or

rd

etr

per

les

6.

en

Even the prayer of the greatest suners, when it is presented with a contrite and humbled heart is not despised by him. Pf. I. As evidently appears in the case of the publican, Luke xviii, who by this one short prayer, O God be merciful to me a suner, accompanied with a prosound humility, and a persect contrition, was immediately justified. O blessed humility, what canst thou not effect! O dear Lord, teach us to be humble!

Conclude, if thou defired to raise in thy soul the sabrick of virtue, to lay in the first place the soundation of humility; and the higher thou hopest to erect this sabrick, the lower must thou sink the soundation, by a more prosound humility. Virtue without this soundation will prove no better than a house built upon sand, which at the first storm or inundation will fall to ruin.

### in the same of August 29.

but by englymmiles wand as to that other branch of

#### On other fruits of bumility.

tath judginent. ONSIDER first, that the moral virtues, as well as the theological, have all of them a necessary dependance on humilty. That prudence will come to nothing, which is felf-conceited, and builds upon the devices of man, rather than upon the light and grace of God, procured by humble prayer. Justice will be deficient in many of its branches, if corrupted by pride; which always makes men partial to themselves, and so full of themselves, as to be ever ready to judge, censure, despise and condemn their neighbours; and unwilling to regulate their thoughts, words and deeds, by that golden rule of doing in all things as they would be done by. That fortitude will fail; when it comes to the trial, which for want of humility, is built upon fand, and not upon the rock. And that temperance can never be perfect, which only with-holds the fenfual appetite from excess, and does not withal restrain the irregularities of the other Vol. II. M passions,

₿

passions, and qualify the fumes of pride, that they may not turn the head, with felf-conceit: now this is the proper bufiness of humility; and can never be effected without humility. I de grands bus esnothing nwo

Confider 2dly, that not only the four cardinal virtues, but all the others depend in like manner on the foundation of humility. Meekness, which restrains anger, and bears, with equality of foul, all affronts and provocations, goes always hand in hand with bumility, and is recommended to us jointly with humility, by the great example of our Lord: learn of me, faith he, for I am meek and humble of heart. Poverty of spirit (which disengages the foul from the love of the world) is either bumility itself, or the offforing of humility. Purity, and chastity can never be maintained, but by bumility: the most shameful falls into the worst of impurities are often the punishment of pride, Rom. i. 24. Modesty, when it only regulates the exteriour, and is not accompanied with humility of heart, is but hypocritical and Pharifaical; and deferves not the name of virtue. Obedience is the favourite daughter of humility, as disobedience is the first born of pride. Patience under croffes and sufferings, springs also from humility, which teaches us to humble ourselves under the mighty band of God, in all his ap. pointments; ever to kiss the rod, and to be convinced that what we fuffer is nothing to what we deferve. In a word, a perpetual conformity with the bleffed will of God in all things is ever the inseparable companion of true humility; and brings along with it to the foul the happy fruits of tranquility and peace; which are the joint offspring of these two virtues. but and la

Consider 3dly, that bumility is also the parent of these two necessary virtues of penitence and felf-denial. Because the more humble we are, the more we know aburfelves, and the greater fense we have of our fins; and configuently the greater horrour and hatred for them, and the greater defire of punishing them by penance, and of making fatisfaction for them by a penitenstiablife. And in like manner the more humble we Tot

are, t and o from own | root ( of ou ourfe order gular Nov fubd of C Jove in o

> 2 2 thit roa pre

of ti

ap in al 2

to b :11

. 1 91

they

this this

er be

nwo

dinal

er on rains

ronts

with

hu-

rn of Po-

the

off-

r be

falls nent

lates

ulity

de-

e fa-

first ngs,

mble

ap.

nced rve.

Will

nion

foul

are

151

t of

iial.

now

ns;

for

by

ten-

we

are

springs also from

are, the more we are also sensible of our own weakness; and of all the dangers that furround us on all fides. from the devil and the world, and most of all from our own paffions, and that unhappy felf-love, which is the root of all our evils: and thus the humble knowledge of ourselves, puts us upon keeping a greater guard upon ourselves, and a closer hand upon our passions, and disorderly inclinations, in order to restrain all their irregularities, and bring them all under perfect subjection. Now this is felf-denial; the buffres of which is to fubdue felf-love, and to force it to fubmit to the love of God. Thus all virtues depend upon humility. O lovely humility! O how bleffed it is to be thus little in our own eyes! There is no other way to any degree of true greatness to and chartes of business of true greatness and chartes of business of true greatness of true greatne

Conclude if thou aspirest at perfection, to enter upon the path of humility; no other way can bring thee thither: if thou aim at arriving thither by any other road, thou wilt be fure to fall down some dreadful of heart, is but hypoentical and Phantateal, soippor serves not the name of virtue. Coedience is there

## wourite daughter of transfer and the historians is the first born of prince.

#### On the degrees of humility.

CONIDER first, that true humility does not con-Inft in speaking ill of ourselves, by saying we are great finners, or the like; nor yet in wearing plain apparel, or employing ourselves in mean offices; nor in looking down upon the ground, &c. we may do all this, and yet be far from being humble: because all this may be done out of pride, either to acquire the efteem of others by this outward fhew of humility, or to please and applaud ourselves with the conceit of our being humble: true humility confifts not in words, nor in the outfide; but in the inward fentiments of the heart. Humility, fays St. Bernard, is a virtue by which a man, out of a most true knowledge of himself, becomes mean and contemptible in his own eyes ? To that for 916

Musn.

8

for a man to be truely humble, is to have a low opinion of himself, through the deep sense he has of his own nothing, and his fins; and therefore to despife himself. and to be willing to be despised by all the world. See my foul if thefe be thy dispositions; if not, thou art belongs to God, from that which beliefdmultyluritons

Confider 2dly, that the first degree of true humility, is that which is expressed in the definition, given by St. Bernard, viz. that we should have that knowledge of ourfelves, and of all our miferies, and fins; fuch a conviction of our having nothing at all to be proud of, and very many things that make us wretchedly mean and contemptible; as fincerely to despife ourselves : seeing there is nothing in us of good, that is our own; and that whatfoever is in us of our own proper growth, or of our own stock, is all good for nothing, yea filthy and abominable. What room then can there be in us for any felf-conceit, or felf-efteem? How many and how preffing inducements have we, to oblige us to think meanly of ourselves, and to despise ourselves? And yet how much does this unhappy pride prevail, in spite of all these humiliations, which we carry about with us! Oh! let this mifery of ours at least be a motive to despise ourselves the more!

Confider 3dly, that the second degree of true humility, advances us still farther, and makes us not only to despite ourselves, but to be willing, and even desirous, to be despited by all others: and that all others should have the fame mean opinion of us, as we pretend to have of ourselves. And indeed since in all other things, we are ever willing to have others to be of the fame opinion with ourselves, did we fincerely despise outsolves, we should certainly be glad that all others should have the fame way of thinking as we have, and thould in like manner despite us alto. Alast how far am I from these dispositions! The third and most sublime degree of humility is that of the Saints, who in the midft of the greatest favours, and highest elevations, and all the fopernatural gifts of divine grace, are fo established in Gods writth, as to ascribe nothing at all

10.1

mo

me

the

bel

and

OW

the

till

bri

du

OU

th

N

fr

po

th

h

W

CI

bi

C

6

tl

fo

to themselves, but all to God: and by how much the more they are exalted by him, are so much the more mean in their own eyes, by descending so much the deeper into the abyss of their own nothing. Happy they that in all things know how to distinguish what belongs to God, from that which belongs to themselves, and to reserve to themselves only that which is their own; and to give all the rest to God!

Conclude to aim at ascending from step to step, by the help of the knowledge of thyself; and not to rest till thou arrivest at the persection of humility. She will bring to thee all good things along with her; and con-

duct thee fafe to the kingdom of God.

binion

s own

mfelf,

See

u art

olad

nility.

en by

rledge

uch a

ad of,

mean

: fee-

own; owth, filthy

in us

hink d yet

te of

us!

ve to

hu-

only

ous,

ould

d to

mgs,

ame

out-

ould

ould

I m

inte

the

ons,

%

all

e to

# discourse of good, that is our own discourse our own discours grown and that whatfor 31. 31. August on of our can a course of the course our can be seen as a course of the course our can be seen as a course of the course our can be seen as a course of the course our can be seen as a course of the course our can be seen as a course of the course our can be seen as a course of the course our can be seen as a course of the course our can be seen as a course of the course our can be seen as a course our c

#### On the practice of humility.

CONSIDER first, that in order to acquire this most necessary virtue of humility, we must have a great esteem of it; we must greatly defire it, and seek after it; we must earnestly pray for it, every day of our lives; and must neglect no opportunity of learning it, or improving ourselves in it, by the practice of it; that is, by daily exercifing ourselves in the acts of it. Now as the humiliations, which come to us, either from the hand of God, or man, give us the best opportunity of practifing, or exercifing humility, we must learn to welcome these humiliations, and to embrace them in such manner, as to take occasion from them to humble ourselves daily both to God and man. For as we shall never learn patience without sufferings and crosses; so we shall never learn humility without humiliations. But as in the fufferings and croffes which come to us through the hands of wicked men, we must ever diftinguish that which is the work and will of God, from that which is of the malice of man; fo that we embrace the one, whilft we detest the other: so likewise in our humiliations, if they be attended with the evil of fin, either of our own, or of others, we M 3 muft: 05

8

must in such manner humble ourselves under them, as to embrace the abjection or humiliation, whill we earn to embrace all shele kinds of humini off rodde

Consider 2dly, that in learning humility by practice. it will be proper to proceed gradually, by fetting our. felves certain leffons, beginning with those that are more easy, and when these are learnt, proceeding to such as are more difficult. Thus for instance, let us begin by learning, 1. Not to feek, in any thing that we do, the praife, effeem, or applause of man; nor to say any word, tending directly, or indirectly, to our own praile or honour; but rather to mortify that inclination we have to be ever fpeaking of ourfelves, and of our own performances. 2. Never to excuse, or palliate our own faults, or defects, nor to fling the blame upon others. 3. Not to take pleasure in hearing ourselves praised, nor in our being honoured, or applauded by men : nor to be displeased at others being extolled, or preferred before us. 4. Carefully to shun all occasions of honour and praife; as far as we can, without being wanting to the duties of our calling. See my foul, how much work is here cut out for thee, and yet these are but the beginnings of the virtue of humility.

Confider 3dly, that to proceed in the practice of humility, we must not content ourselves, with the not feeking, nor affecting, nor taking any complacency in the praise, honour or esteem of others; but rather shunning and flying from it: but moreover we must put off all felf-efteem, and learn to despise ourselves from our hearts; and not to leave off, till according to the gofpel lesson, we can, with all simplicity and sincerity, sit down in the lowest place; by giving the preference, in our own esteem, to all others before ourselves; and thinking ourfelves the worst of all. Then as to the fentiments of others in our regard, and their treatment of us; we are to proceed in the fludy and practice of humility, by these three steps. 1. We are to learn to suffer with meekness and patience, our being despited, repreached, or affronted by others. 2. We are to · learn to receive this kind of treatment, with a willing. neis

ness

bein

lear

joy

only

for

be c

the

hec

he

or da

in

fe:

ha

of

ei

fo

C

C

h

1

1

1

1

1

being slighted and contemned. 3. We must even learn to embrace all these kinds of humiliations with joy: and not to stop, till with the Apostle, we not only are dead to the world, and to all it can say, either for us, or against us; but are even glad, that we should be crucified to the world, and the world to us.

Conclude to continue, by a diligent application, both the study and practice of these great lessons, till thou become perfect in them all; and go through the whole course of this heavenly science, the science of the Saints.

### have to be ever . r September or palliate our own

On the eight Beatitudes, St. Matt. v.

ONSIDER first, how the Son of God, the eternal wifdom of the Father, being come down from heaven to be our father, our light, and our guide; in order to reclaim us from all our errours, to dispel our darkness, to redress all our evils, and to conduct us into the way of true and everlafting happines; opened his heavenly school for these purposes, by his divine fermon upon the mount; in the beginning of which he has laid down in a few words, the principal maxims of true wisdom, and all the fundamentals of Christian morality, comprized in what we commonly call the eight beatitudes. Christians, we all defire to be happy forever: and behold here the wisdom of God, which, can neither deceive, nor be deceived; declares to us in clear and distinct terms, what it is that is to make us happy here, and to conduct us fafe to a bappiness that shall never end. O let us embrace then these blessed lesions! Who would not study them well, fince the learning of them is to make us wife indeed; and to bring us infallibly to the very fource of all wisdom and happinels; even to an eternal union with God himself? O heavenly master, who would not frequent thy divine school, fince in the very first entrance into it, neis

m, as

ctice, ourt are fuch begin e do,

raile we own

hers. ifed, nor

nour g to nuch the

of not y in un-

our goffit

nkitiof

to ed,

to igess thou thus directeft us, into a plain and easy way to eternal blish and adhere bathas great was held sald larrate

Confider 2dly, that the ancient philosophers, with all their pretentions to wildom, were frangely in the dark, with regard to man's true happiness, his last end, and his fovereign good; about which they ran into many errors; and not one of them all ever came near the truth. And as they knew not the end; fo were they also strangers to the true means that were to bring us to this end. They never once imagined, that, to be poor in spirit, to be meek, to mourn, to suffer persecution, &c. was the way to happiness: much less did they suspect that such as these alone were actually This was a doctrine never heard of in their schools. This was a lesson that was to be taught by the Son of God. This truth he brought down with him from heaven, and delivered to his disciples, in his first divine sermon. O my soul, let us embrace, with all our affections, these divine truths, taught us by fo great a master, let us be practically convinced of them, and conform ourselves to them in the whole conduct of our lives.

Confider 3dly, how miserable are all the children of Babylon, that is, all poor deluded worldlings, who under the name of Christians, whilst they profess themselves followers, and disciples of this divine mafter, take no notice of these lessons which he came from heaven to teach: but live on in an affected ignorance of them; fo as to apprehend all those to be miferable, whom he pronounces bleffed; and those alone to be happy, who wallow in riches and fenfual pleafures; whom he declares to be miserable; and against whom he pronounces his wo. And do fuch people as these believe the gospel indeed? whilst they pretend to feek for happiness, in the very way, which (if the gospel be true) must needs betray them into many errors, labours, and forrows here; and thortly conduct them into endless misery. O let us at least be more wife! Let us open our eyes to this great light, which is come down from heaven, to shine upon them that hefol us be war. not hap

> all t dow defi mo

MIC

2118

M Wi the in W

Sa

be

po

fi

before

₿

before fat in darkness, and in the shadow of death. Let us believe and adhere to this great teachen, who has the wor 's of eternal life. Let us follow him, and we shall not fail, under his conduct, to find the true way of folid happinefs, and eternal life. and or brager driw , xish

Conclude to be ever thankful to the Son of God, for all these great gospel truths, which he has brought us down from heaven; in order to fet loofe our fouls from the earth, and fo to carry us up to heaven. O! if we defire to fly up to this happy region of pure and immortal joys, it must be with the wings of these virtues, that are recommended to us in these eight beautudes. did they suspect that such as these alone were actually

### happy. This was designed as to be taught by schools. This w. 2 red ment as to be taught by

#### driw nwob and On poverty of Spirit. On not and

ONSIDER first, that the first of the eight beatitudes is expressed in these words: Bleffed are the poor in Spirit, for theirs is the kingdom of heaven. Matt. v. 2. This beatitude, or happiness, which brings with it a title to the kingdom of heaven, belongs in the first place, to them that are poor by condition, and in effect, Luke vi 20: provided they be contented with their poverty, and cordially embrace it, as the beloved companion and favourite of Christ and his Saints. The Son of God came down from heaven to feek poverty upon earth: he was born in poverty; he lived in poverty; and he died in poverty; and shall we, my foul, difdain; shall we fly and abhor, what the wifdom of God made choice of for him and his? Especially fince he has declared, that to be poor here is the true way to be rich hereafter ; and that the then of riches, who have their confolation here, after they have flept out their short fleep, shall find their hands empty; whilft the poor after their thort fufferings shall be admitted to the immense treasures them anto endless antery. Use Let within abland of medt

Confider 2dly, that this beatitude belongs in the fecond place to them that are poor in affection; that arotad

13

ay to

with n the end, into near

were e to that, uffer

ually heir t by

with , in ace,

t us of iolè

ren vho fels

me me igni-

ne 22nft

le nd hc ny

re ch

at C B

is, who fet not their heart on their worldly wealth, but are in readiness of mind to part with their riches, whenever God shall call for all, or any part of them; and in effect willingly refign them up, when he by any occasion is pleased to take them away. As also to all fuch as are poor by choice, for the love of Christ; who, when they understand such to be the will of God, actually relinquish all they have to follow him. Infine, to all fuch as have their affections disengaged from all perishable things; from all worldly honours, possessions and pleasures; from all that is earthly and temporal; in a word, from all that is not God: for fuch as these, and only such as these, are in a proper disposition to fly up to the kingdom of heaven. There is no flying thither, as long as we are tied down by affection to any thing upon earth. O who will give me the wings of the dove, that is of simplicity, and purity, in all my intentions and affections, that being let loofe from this wreched earth, by this true poverty of spirit, I may fly up, freely to my God, and eternally repose in him ! w sads as sorufu ad ! O i sloo

Consider 3dly, that this beatitude belongs in a particular manner to the humble: for fuch as they are truly poor in spirit; for as much as they have not their spirit pufft up with windy pride, nor with any conceit of any ability of their own; like him to whom it is faid Apoc. iii. 17: Thou fayst: I am rich and made wealthy, and I have need of nothing: and thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked: nor are they high spirited or highminded; which is being rich in spirit : but are poor, mean, little in their own eyes; and therefore exalted by God; who to such little ones as these gives his grace in this world, and his heavenly kingdom in the next. On teach dus, dear Lord, to be thus poor in spirit : teach was to be little and on all their occations; keeps in all heat, or .sldmud

Conclude to begin thy study of true wifdom, by applying thyself to learn well this first lesson of poverty in spirit; especially fince thy great master expects, and requires requi into and a fhou

> as th mee of p eac the bot all,

> > giv erc ou liv th

cau

21 th 0

th

f

Lannes

requires of all his disciples, that they should enter into his school, with a disengagement, of their heart and affection at least, from every thing else: that they should leave all to follow him.

## odw : find to September 3. od od ale se hout.

### 

CONSIDER first, that after poverty of spirit, in the next place meekness is recommended to us, as the true road to everlasting happiness: Bleffed are the meek, for they shall possess the land. These two virtues of poverty of spirit, and meekness, are nearly allied to each other, they go hand in hand. Our Lord joins them both together, and expects we should learn them both from him. Matt. xi : when he calls upon us all, to take up his yoke upon us, and to learn of him because he is meek and humble of heart. But what will he give us, do you think, if we learn to imitate his meekness? O! he affures us, that we shall find in the exercice of this virtue, refreshment, rest, and peace for our fouls here; and shall inherit the land of the living hereafter. Happy portion of meek fouls, even the possession of the Lord of life himself, in the land of the living! Christians, who would not embrace this lovely virtue, which brings with it a calm ferenity, and tranquillity of foul, even during our pilgrimage thro' this region of the dying; and fecures to us, in our true country, the eternal repose and life of the Saints! syrigh mildow enied a nordw a behaming to 10

Confider 2dly what this meekness is, which is entitled to this beatitude. Meekness is a virtue, which restrains all anger and passion; which suppresses the swelling of the heart, under real or imaginary provocations or injuries; which stills the tumults of the soul on all these occasions; keeps in all heat, or violence of words; and allows no thoughts to the soul of any other, than that truly Christian revenge, of overcoming evil with good. Such was the practice of the

h, but riches, hem; y any to all

who, God, Ingaged nours, arthly

in a aven. tied will, and

God:

being verty eter-

y are not any to rich and

and rited are here-

enly ord,

by serty

uires

₿

Lamb of God, both in life and death; of whom it was written ; Ifai xlii. and Matt. xii. He shall not contend. mer cry out, neither shall any man hear his voice in the Areets: the bruised read he shall not break, and smoaking flax he shall not extinguish &c. He shall not be sad nor troublesome. &c. And I. Pet. ii. 23. When he was reviled he did not revile, when he suffered, he threatned not; but delivered himself to him that judged him unjustly. Now 'tis this meekness, this sweet, mild, gentle behaviour, this evenness of soul; joined with courtes in words, and affability, to the little, and to the poor. as much as to the great, and to the rich; when joined with true humility of heart, makes up the proper and diffinctive livery, of the true fervants, and followers of Jesus Christ; which if we don't all endeavour to put on, he will not own us for his. It was this made up the aimable character of the primitive Christians. The sweet odour of these truly Christian virtues attracted thousands in those days to the faith of Jesus Christ; and will be found at all times more effectual in order to the conversion of souls, than the strongest arguments, or even miracles, if not recommended by meekness and humility. O let us embrace these lovely virtues! My fon, fays the Spirit of God, do thy works in meekness: and thou shalt be beloved above the glory of men. Ecclus. iii. 19.

Confider 3dly, what we must do, that we may effectually learn to be meek; and may obtain a compleat victory, over anger and passion, and all that train of evils, which are the usual attendants, or consequences of anger and passion. First we must watch. 2ly. We must pray. 3dly, We must fight. We must watch over our own hearts; that we may not be surprized by the sudden motions of anger, and hurried away before we are aware: we must forecast the occasions, in which we may meet with temptations, or provocations; that we may be prepared for them, and armed against them. We must upon all occasions, pray with all the servour of our souls, for the divine assistance, against so dangerous an evil,

an

an t

rity

Go

ble

this

hea

pre

vin

ear

lici

fel

and

the

pa

be

tua

he

for

W

th

T

10

ch

an

W

th

0

an evil, as paffion; as being a capital enemy of charity, the queen of virtues: we must often lament our mifery in this kind, at the feet of the Lamb of God; and fue for redress, by the intercession of the bleffed Virgin, and of all the Saints: we must for this purpose frequent the sacraments, the sources of heavenly grace. We must fight, by diligently supprefling the first motions of wrath: we must be convinced that no man upon earth, nor all the men upon earth, no nor all the devils in hell, with all their malice, can do us half so much harm as we do ourfelves by venting our paffion, and feeking revenge: and therefore we must resolve to fight till death, with the best arms we are able, against this wicked paffion, as an enemy, which is continually feeking to betray our fouls to Satan.

Conclude to spare no pains, that thou mayst effectually learn of Jesus Christ, to be meek and humble of heart: there is no other way to peace here, nor to

heaven hereafter.

it Was

intend.

in the

oaking

ad nor

was

eatned

m un-

gentle

urtely

poor.

oined

r and

wers

ur to

made

tians.

acted

; and

er to

ents.

kness vir-

ks in

y ef-

com-

train

onfe-

We

may

ger,

muit

with

ared

pon

uls,

evil,

# September 4.

### On mourning.

CONSIDER first, those words of our Lord, in the third beautitde : Blessed are they that mourn, for they shall be comforted. And reflect, how widely distant are all the maxims and notions of worldings with relation to a happy life, from the doctrine of this beatitude; which yet is the doctrine of Truth. The children of this world imagine, that mirth, and jollity, and pastimes, and worldly pleasures are the chief ingredients of a happy life; and that such as laugh now are much more happy than fuch as weep and mourn. But they are certainly deceived: for he that cannot err, has pronounced a wo, (implying the worst of mileries) against them that laugh now, for they shall mourn, faith he, and weep. Luke vi. 25: whilft on the other hand he has declared them happy, that WVOL. II. now B

now weep and mourn. And his holy Spirit long before has told us, by the wifest of men, Eccl. ii, 2, Laughter I have counted error, and to mirth I have faid, why art thou vainly deceived? And again Eccl. vii. 5. The heart of the wife is where there is mourning, and the heart of fools were there is mirth. O let us then mourn now with the wife and with the Saints, that we may rejoice with them forever.

Consider 2dly, what kind of mourning is here recommended in this beatitude. Not worldly fadness, of which it is written Ecclus. xxx. 25. Sadness bath killed many, and there is no profit in it: and 2. Cor. vii. 10. The forrow of the world worketh death. Not a fullen melancholy, or any fuch mourning, as is turbulent, or accompanied with impatient wifnes for death, or anxious folicitudes, or despondency: but a more calm and peaceful mourning, viz of compunction for our fins, daily bewailing them in the fight of God, and doing penance for them; of compassion for our neighbours, lamenting their miferies, and the difmal havock that fin is continually making amongst fouls; of condoleance with Jesus Christ, for the outrages he daily receives from impenitent finners, who are continually crucifying him by their wicked lives : in fine of devotion, in confideration of our long and wretched banishment, our great distance from our true country, in the midst of wars and dangers; and no security, but in continual watching, praying and labouring to work out our falvation with fear and trembling; of our absence from God, our sovereign good, who alone can fatisfy our fouls; and therefore daily mourning for the length of our fojourning in this Babylon, with longing defires after our heavenly Sion. Happy they that are always mourning in this manner!

Consider 3dly, what the reward is, that is here promised to them that mourn: They Shall be comforted, faith the Lord. Yea, they shall be comforted, even in this life, with the fweet visitations and graces of the Spirit of God, the true Comforter of fouls; with the fatisfaction and peace of a good confcience; and with the

exp

in t

affe

tha

life

or

plei

tor

life

mo

fou

tha

the

th

W

lo

glo

me

fic

a W

fir

th

be

is

ot

de

64

ong be-

1. ii. 2,

I have

n Eccl.

mourn-

tho 0

rith the

risy reit

ere re-

adness,

s hath

as is

es for

but a unction

ght of

passion

nd the

nongst itrages e con-

n fine

coun-

arity,

of our

alone

rning

ylon,

Jappy

here

orted,

en in

f the

h the

h the

CX-

23

experience of the unconceivable sweetness, that is found in the love of God; one hour of which is capable of affording more solid pleasure and delight to the soul than many years of worldly enjoyments. And in the life to come, they shall be comforted without measure or end; where they shall be eternally inebriated with the plenty of Gods house, and shall be made to drink of the torrent of his pleasure: at the very head of the fountain of life, Ps. xxxv. 9, 10, the streams of which afford immortal joys to the whole city of God above. O when shall we, my soul, be so happy as to drink at this fountain!

Conclude to make it thy choice to mourn now, that thou may st rejoice forever. Remember that, they that fow in tears shall reap in joy. Ps. cxxv. 5. As on the other side the children of the Babylon of this world, who seek their delight and comfort here, must expect hereafter to fall under that sentence of Babylon, pronounced Apocal. xviii. 7. As much as she hath gloristed herself and hath been in delicacies, so much torment and sorrow give ye to her.

## September 5.

On bungering and thirsting after justice.

CONSIDER first, the words of the fourth beatitude: Blessed are they that hunger and thirst after justice: for they shall have their sill. O happy hunger and thirst, which brings the soul to the possession of all true justice, virtue and persection, and to a blessed union with the very sountain of justice, which is God himself! Reslect my soul, how the defire to be good is indeed the beginning of all good: the desire of wisdom, according to the scripture, is the beginning of wisdom: the desire of the love of God, is the beginning of the love of God: and so of all other virtues. But then this desire must not be a half desire, like that of the sluggard, of whom the wiseman says, that he willeth and he willeth not, Prov. xiii. 4:

₿

but a full and earnest desire. And when this desire is strong and perseverant, when it grows to be a vehement bunger and thirst after divine love, and after all true justice and Christian persection; it then sets the soul upon seeking diligently, praying heartily, knocking earnestly at the gate of the divine mercy, and employing all possible means, to procure the satisfying of this hunger and thirst: and thus it easily overcomes all obstacles; and never leaves of its pursuit, till it has obtained what it so earnestly seeks and desires. O happy

fouls that hunger and thirst in this manner!

Consider 2dly, more in particular, what it is we are to hunger and thirst after, in order to be entitled to this beatitude? The justice of God in ourselves: the justice of God in our neighbours: the justice of God in himself. We hunger and thirst after the justice of God in ourselves: when we earnestly seek and defire that we ourselves may, by the grace of God, fulfil all justice; that we may acquit ourselves of every branch of our duty; and that the love of God may take full possession of our souls, both for time and eternity. We hunger and thirst after the justice of God in our neighbours; when we earnestly defire, and, as much as lyes in us, feek and procure, that all others may know, love, and ferve God, and be eternally his. We hunger and thirst after the justice of God, in himfelf; when we are in love with his own infinite goodness, as it is in itself; with the beauty of his divine attributes; with his greater glory in all things; and with the perfect accomplishment of his holy will. Such was the hunger and thirst after justice, that our Lord himself had here upon earth, who says of himfelf, St. John iv. 34. my meat is to do the will of bim that fent me. My foul, have we any share in this bleffed hunger and thirst? Or do we not rather loath this heavenly food; and only hunger after the fleshpots of Egypt, and thirst for muddy waters, drawn out of broken cifterns, which can never fatisfy us? good at all by our fine; we can alledge nothin

selves

Con-

that

their

grac Chr

of a

a wo

filled

Go

core

be

shall upo

fha De

eter

thi

the

Bu

of

aw

wi

fuf

w

me

ur

m

W

go

Confider 3dly, the reward here promifed to them that hunger and thirst after justice: they shall have their fill, faith the Lord: their fill here, of divine grace, of true devotion, of heavenly charity, of all Christian virtues, of a store of good works and merit, of all the gifts, and the fruits of the Holy Ghoft; in a word of that justice, which they bunger and thirst after: and hereafter they shall be still more happily filled, with the beatifick vision, and the eternal enjoyment of God himself, the only true and sovereign Good, which alone can fatisfy the heart of man: according to that of the pfalmift Pf. xvi. 15. I shall be satisfied, when thy glory shall appear. Here they shall be filled with the grace of God, raining down upon them from the great ocean above: hereafter they shall be drowned in that immense ocean of the Deity; where they shall be brim-full of God, for all eternity.

Conclude to direct thy appetite towards the good things of the Lord, in the land of the living; and in the mean time towards the fulfilling of all his justice. But O! take care it be not depraved with the falsesweets of worldly, sensual and carnal pleasures! These will take away from thee all relish for the things of God: they will neither fill thee, or satisfy thee, themselves; nor suffer thee to taste either in time, or eternity, how

fweet is the Lord.

defire is

hement

all true

ul upon

earnest-

ploying

of this

nes all

nas ob-

happy

is we

ntitled

elves:

ice of

*justice* 

nd de-

fulfil

every

may

eter-

God

id, as

others

y his.

him-

goode at-

and will.

our him-

hare

ra-

ifter

wa-

on-

## September 6.

### On being merciful.

CONSIDER first, the words of the fifth beatitude: bleffed are the merciful, for they shall obtain mercy: and reflect on the necessity we continually lye under of the mercy of God; and how easy a means our Lord has here furnished us with for obtaining this mercy. All our good must come from God: and as we have rendered ourselves absolutely unworthy of any good at all by our sins; we can alledge nothing for ourselves.

N 3 felves

his 1

exa

the

hot

the

the

lal

the

fee

m

mi

w

0

ti

F

20

t

B

felves; but, can only appeal to the divine mercy, that he may give us the graces we have not deferved; and forgive us the punishments we have deferved; and the tins, by which we have deferved them. So that the finding mercy with God is all in all; and the means of finding this mercy is to shew mercy to one another. Forgive, and you shall be forgiven. Give, and it shall be given to you. Luke vi. 37. 38. O how lovely, how beautiful, how beneficial both for time and eternity, is this virtue of mercy! How sweet are all her fruits! She is the favourite of heaven, and makes all her lovers favourites of heaven: the is the eldest daughter of the great King, (whose mercy distinguishes itself, and shines most brightly over all his works): she shews herself to all them that feek her, the runs to the embraces of all them that are in love with her; she carries them home with her, to her Fathers house: even to the

facred mansions of a happy eternity.

Confider 2dly, the diverfe ways of shewing mercy, that are recommended to us by the word of God. Such are 1st the works of mercy corporal, by alms-deeds; by feeding and clothing any of the poor members of Jesus Christ; by vifiting and relieving the fick, or imprisoned, &c. Such works as these, according to the scripture, Tob. xii. 9 deliver from death, they purge away fins, and make us find mercy and life everlasting. Such works as these entitle us to an eternal Kingdom. Matt. xxv. 34. 35. 2dly, The works of mercy spiritual, by affifting, or relieving our neighbours, in their spiritual necessities; by giving them good counsel, or instruction; by comforting them under their afflictions; by encouraging them in temptations; but especially by reclaiming them from their errors and vices, and by that means delivering their fouls from the fecond and everlasting death; and putting them in the right way of coming to live forever, with the ever living God. O how acceptable to God; how pretious in his fight are these spiritual works of mercy ! The Son of God came down from heaven to exercise these kind of works upon earth: in these he employ'd the days of his

adi

his mortal life. O let us be glad to follow this great example, as far as our weakness will allow us!

Confider 3dly, the reward that is here promifed to the merciful, viz. that they shall obtain mercy : and that both here; as well temporally, as spiritually; by having their own wants redreffed, and their fins forgiven them; and hereafter, by their being received into everlasting dwellings, by those, to whom they had here fhewn mercy; and finding there the fruit of all the feed of the works of mercy, they had here fown, multiplied to a hundred fold. Alas! how wretched shall the best of us be, if God does not shew us mercy! For who can fland the judgment of God, if his mercy be fet aside? How happy then are they, who by being merciful to one another, ensure to themfelves the mercy of God, to stand by them in the time of need! But on the other hand, how unhappy are they, who refuse to shew mercy to their neighbours! For judgment without mercy to them that have not done mercy, faith St. James ii. 13.

Conclude to be ever merciful to thy neighbours, that thou may it find mercy with God. For with the same measure you shall mete withal, it shall be measured to you again. Luke vi. 38. Yea with infinite advantage, according to that of the same Gospel; good measure, and pressed down, and shaken together, and running over,

shall they give into your bosom. Ibidem.

# September 7. On cleanness of heart.

CONSIDER first, the words of the fixth beatitude. Blessed are the clean of heart, for they shall see God. God is not to be seen by the eyes of the body, but only by the eyes of the heart, that is, by the interiour eyes of the soul. Now as the bodily eyes, in order to contemplate their proper objects, must be clean, (for if any speck interpose itself, and cover the sight, the object cannot be seen): so the interiour eye of the soul, in order to see God, must be clean; the

that he and forand the hat the eans of nother. Shall be in how nity, is fruits!

herfelf aces of them to the

of the

**fhines** 

y, that are ift eeding Christ; l, &c. Tob. s, and orks as . xxv. v affifal ne-

affifal neclion; ncouclaimthat ever-

God. fight God and of

ys of his (B)

the fight must not be covered with any speck of earthly dirt, that is, with any diforderly affection to any thing in this world. This cleanness of the inward eye, requires two things: viz. simplicity in the intention, purity in the affection: with these two wings, a man is lifted up above the things of the earth : simplicity aims at God alone; purity takes hold of him, embraces him, and adheres to him. Seek God, fays the wife man, in simplicity of heart : Wisd. i. 1. that is, in the uprightness, and fincerity of a fingle heart; of a heart free from all double dealing, and all the guile of an artful felf-feeking, instead of feeking God. Let the ere of the intention be fimple, that is fingle and fincere, and truly directed to God; and then the whole body of the actions shall be lightsome. Matt. vi. 22. Let God be the great object of thy love; so as to admit of no affection, that takes off thy heart from him: and thy heart will be truly pure and clean; and quali-

fied to contemplate and embrace God.

Confider 2dly, the degrees, by which we are to ascend to this perfect purity and cleanness of heart. The first, and most necessary purgation, is from all mortal fin, and from the affections to it. For the heart, that voluntarily admits of the affection to mortal fin (whether it be the fin of impurity, or any other vice) is absolutely unclean, and is possessed by an unclean spirit, and therefore can have no share in God. The second purgation goes farther, and not only fettles the foul in a fixed determination, never to confent, upon any account, not even in thought, to any one mortal fin; but also cleanses the heart from all wilful affections to venial fin; and fixes her in a resolution, never, with full deliberation, to commit a known venial fin; much less to indulge any habit or custom of any fuch fin. All these fins, when fully deliberate, are so many spots and stains, which strangely disfigure the beauty of the foul; make her unworthy of the embraces of her heavenly spouse; and darken the eye of the heart, so as to disqualify it for the seeing of God. And therefore such place, to plane and blefs and mi ingua aw fpots

foot

WO

bea

tiol

all

the

tha

ind

thi

due

lov

lov

it

of

fut

it

OF aff

in

ar

0

0

(gods)

spots and stains as these must be purged away, if we

would be truly clean of heart.

Consider 3dly, that in order to be perfectly clean of beart, the heart must also be purged from all affections to worldly honours, riches, and pleasures; from all disorderly love of the creature, to the prejudice of the love of the Creator; and from every affection, that takes off any part of the heart from God: which indeed is always the case, when we love any person or thing, which we don't love for Gods fake, or with a due subordination to the love of God. Whatsoever love cannot stand this test, is more or less an unclean love; it divides the heart; it makes the heart unclean; it sullies its purity; and disqualifies it for the seeing of God. O fee then my foul what an evil it is, to fuffer any irregular affection to possess thy heart; fince it hinders thee from fo great a good, even the fight of God, thy only true and fovereign good!

Conclude to be ever jealous of the purity of thy heart: labour daily to purge it more and more, not only from all wilful fin, but also from every earthly affection, that can any ways fully it, or evercloud its inward fight, with the exhalations, that are always

arifing from fenfual and worldly love.

## September 8.

### On the Nativity of the bleffed Virgin.

ONSIDER first, that on this day the Church devoutly celebrates the birth day of the great Queen, that brought forth to us the King of heaven, our Lord and Saviour Jesus Christ, the source of all our good. This birth of hers was like the first dawning of that happy day, which the Son of God, the true san of justice, brought us from heaven; in the light of which if we duly walk, during our mortal pilgrimage, we shall come securely to that blessed day, which knows no night. On this festival of the blessed Virgin, mother of God, we ought, in the first place, to praise and bless.

earthly y thing ye, repurity man is implicity

mbra-

e wife

is, in ; of a wile of the d fin-

whole Let admit him:

The nortal that whee) is pirit, cond foul

any fin; tions with nuch fin.

the enly

uch

R

God, and to give him thanks for all his graces bestowed upon her; by which he prepared her soul and body, from her very conception, to be a worthy dwelling for his Son, holy and without spot or blemish. 2dly To honour him, in this blessed Virgin; and to rejoice in all the wonders of his power, goodness and mercy, by which he paved the way for our redemption. 3dly To shew a true and solid devotion to our blessed Lady, by an earnest application to her for her prayers and intercession, and a zealous imitation of her virtues.

Confider 2dly, the grounds which all good Chriftians have, and always had, to be devout to the bleffed Virgin: as we find in every age, the more eminent any persons have been in the love of Jesus Christ, the more devoted they have also been to his bleffed mother: verifying, by their practice in this regard, that prophely of hers St. Luke i. that all generations should call her bleffed. These grounds may be reduced to three heads: her dignity, her fanctity, and her elevation in glory, I Her supereminent dignity of mother of God; the nearest alliance, which any pure creature can have with him. And how can we love him, and not love his mother? 2. Her supereminent sanctity; for the was full of divine grace, even before the conceived, St. Luke i. 26. how much more after carrying in her womb, for nine months, the fource of all grace and fanctity? And what shall we say of the thirty years, she had him always before her eyes, and still more in her heart; and of all the remaining space of her life; during which The was continually growing in grace: God on his part never ceafing to bestow, with a most bountiful hand; and she on her part never receiving his grace in vain, but ever corresponding and co-operating with it; and by this means continually drawing down new bleffings ? 3 Her Supereminent elevation, in the eternal glory of heaven, in proportion to the supereminent grace and fancity, to which she arrived here upon earth, (as the one is always the measure of the other); and the interest she has with her divine Son, in confequence thereof. See my foul how many, and how preffing DES

Lady C the glor that

nreff

this and love grathe

her rob rat the

> fin fai

> > go

V

f

pressing motives thou hast to be devout to this blessed Lady. bus foul and brisman

Consider 3dly, that as God is the sole author, and the original fource of all the dignity, fanctity and glory, which we honour in the bleffed Virgin; fo all that veneration, which the Catholick church pays to this bleffed Lady, has God both for its beginning. and its end. Our devotion to her proceeds from the love we bear her Son : we honour in her his gifts and graces: we love and honour her for his fake: and all the extraordinary respect we at any time shew to her, we refer to his greater glory. So far then from robbing God of any part of his honour, by the veneration we give her, we honour him indeed fo much the more, because all this our devotion finally tends to him, and terminates in him. And thus we always find that fuch as are truly devout to the bleffed Virgin. fail not to be also true lovers of God, and pursuers of all good works.

Conclude to embrace this devotion to our bleffed Lady, as an excellent means to advance thee in all good : but don't imagine thy felf to be truly devout to her, if thou art no ways folicitous to imitate her virtues. True devotion loves, esteems, and honours in her, that which God loves, esteems and honours, viz her virtues and fanctity. And how can we better shew our love, esteem and honour for virtue and

fanclity, than by labouring to imitate it ? and avenue

### and of all the remaining space of her life; during which September 9.

On being peace makers. bus busin

CONSIDER first, the words of the seventh beatitude: Blessed are the peace makers: for they shall be called the children of God. God's own abode is in eternal peace: and the heavenly ferusalem is the vision, and enjoyment of an undisturbed everlasting peace. They therefore that truly love peace; and as much as lyes in them, both keep it in themselves, and preffing

Rowed body. velling

2dly Dice in cv. by y To Lady. rs and

es. Chrisoleffed it any more ther: phely Il her

ry, I earest him. her? ivine how

eads:

nine And him art;

hich his tiful ce in

it; new terient

pon er); on-

WO ing and with all others; and contribute all they can to make peace among such as are at variance with one another; and to bring all their neighbours to be at peace with God; are entitled to this beatitude, and to the glorious character of children of God. O how amiable is this spirit of peace! How blessed are its truits! It is the paradise of the soul: it makes a kind of a heaven upon earth. O may this peace of God, which surposses all understanding, keep both our bearts and minds in Christ Jesus our Lord. Philip. iii. 7.

Confider 2dly, the different ways there are of being peace makers, with relation to our neighbours, with relation to ourfelves, and with relations to God Ti a bleffed thing to bring out neighbauts to peace, and mutual charity: as it is an abomination in the fight of God, to fow discord among brethren. Prov. vi. 19. 'Tis a more bleffed thing to make peace at home in our own fouls, by suppressing the rebellious diforders of our paffions, by bringing the flesh under subjection to the spirit, the interior part of the foul to the fuperior, and the superior to God, 'Tis the most blessed thing of all to bring both ourselves, and as many others as we can to a constant and perfect peace with God; that he may reign without controll in all our fouls; that his kingdom may be perfectly established within us; that his holy will, his holy law, his grace, and his peace may live in as and with as forever. O happy peace indeed that unites us here to God by grace, and hereafter in eternal glory!

Consider 3dly, the reward promised in this beatitude to the peace makers: they shall be called the children of God. O resect, my soul, what a dignity here is, to be children of so great a King; even the King that made heaven and earth. Behold what manner of charity, saith St. John (1 John. iii. 1) the Father hath bestowed upon us, that we should be called and should be the sons of God. Sons of God even now by his grace, bearing a resemblance with his true Son, (who is stilled in scripture the prince of peace) and as such in a particular manner loved, cherished, and protected

be admit were the fan we shall be O Ch nity a peace

friend, always thee to peace.

On th

CO d to evil, a always this in it cour God a firft, a prefer all wil peace ' at war except formed eyes a to em be fo

Vo

peace,

protected by him here as a Parent: and hereafter to be admitted to a more perfect likeness, union, and as it were, transformation into him, according to that of the same Apostle v. 2. Dearly beloved, we are now the sons of God; and it hath not yet appeared what we shall be. We know that when he shall appear, we shall be like unto him: because we shall see him as he is. O Christians, what blessings both for time and eternity are prepared for the lovers and promoters of peace!

Conclude, my foul, to endeavour to be always a friend, and a child of peace, and the peace of God shall always rest upon thee, Luke x. 6: and never leave thee till it bring thee to the region of everlasting

peace of an nonsulmode as

make

ther

With

glo-

ole is

It 18

aven

Jur.

and

eing

with

and ight

19. e in

ders

fu-

ffed

any

in

9ly

W.

us

ere

ati-

ere

ing

ner

her

ind

by

n, as

nd

ted

### September 10.

On the means of preserving and maintaining the peace of the soul.

CONSIDER first, that 'tis of great advantage to the soul, both in order to defend her from all evil, and to advance her in all good, to keep herfelf always in peace, within her own interiour : because this inward peace, when it is true, brings along with it courage, streng h and grace, by the favours which God always shews to the truly peaceable. Now the first, and most necessary means, for the acquiring, or preferving of this peace in the foul, must be to banish all wilful fin from the foul; for there can be no true peace where wilful fin refides. For no one can be at war with God, and have any peace within himself: except it be that false peace, which is sometimes formed by an erroneous conscience, that shuts its eyes against Gods light, that it may not be obliged to embrace his truth. O dear Jesus, never set me be so miserable as to be deluded by any such false peace, or ever to be a rebel to thy light!

Vol. II.

146

Consider 2dly, that the true peace of the foul is not to be acquired, without subduing the passions, and keeping them in order. For what peace can there be in the midst of daily storms, tumults, and rebellions; fuch as are raifed by headstrong and untamed passions? What peace can there be for the slaves of pride, and ambition of avarice, and worldly folicitude, of wrath and envy, &c.? Alas all thefe and the like passions disturb and disquiet the foul, they put her in a ferment, they fuffer her not to find any folid reft, or tranquility; or any manner of share in that calmness, and evenness of foul, which those enjoy, that are perfectly mafters of themselves, by the victory they have acquired over all their passions. how true it is, that our peace and happiness, even here, is not to be found by yielding to our diforderly inclinations, but by mortifying and overcoming them !

Confider 3dly, that the way to acquire true peace, and true liberty of foul, is thus marked out by a fervant of God ( Following of Christ, L. 3. Ch. 23.)' Endeavour, my Son, rather to do the will of another than thy own : ever chuse rather to have less than more: always feek the lowest place, and to be inferiour to every one: always with and pray that the will of God may be entirely fulfilled in thee. Behold fuch a man as this enters upon the coaffs of peace and rest.' Whosoever will but observe these rules shall not easily be disquieted, but rather shall meet with a paradife of delights in his foul. And we shall find upon examination, that whenever we are diffurbed, 'tis because we have transgressed some or other of these rules : either by being too much bent upon our own will; or by the defires of having more, or of being higher; or at least by not being entirely refigned to the will of God.

Conclude to fet out in quest of this happy way, that leads to true peace, by giving up thy own defires,

and ever embracing the holy will of God.

wed more abundantly in proportion to the greatness he fuffering according to that of the pfalmift Sept. (12)

Co for juj And a and pe you, u rewar this g and b fuch thofe, that a rejoic dejec Wron only be bli now, deed us to reput by th and C from The The of th lived

T.E.

latio wed of t

her

the

The

## September 11.

On suffering persecution for justice sake.

CONSIDER first, these words of the eighth beatitude. Bleffed are they that suffer persecution for justice take : for theirs is the kingdom of heaven. And again, Bleffed are you, when men shall revile you. and perfecute you, and shall say all that is evil against you, untruly, for my fake : be glad and rejoice, for your reward is very great in heaven. O how opposite is this gospel doctrine to all the fentiments of flesh and blood ! Alas, we have naturally so little relish for fuch fufferings as thefe, that we are apt to pity all those, and look upon them as unhappy and miserable, that are exposed to such kind of evils; and so far from rejoicing, when it is our own cafe, we are too often dejected and forrowful. But furely we are in the wrong: fince truth itself that cannot be deceived, not only affures us, that thefe fufferings are the way to be bleffed, that is, to be bappy hereafter; but that even now, whilst we are actually suffering, we are in very deed happy, and bleffed; and therefore he calls upon us to be glad and rejoice under the experience of these reputed evils, as being indeed real goods in our regard, by their manifold fruits they produce. Both in time and eternity.

Consider 2dly, what these fruits are, that proceed from suffering for Christ's sake, and for his justice. They are fruits of grace here, and of glory hereaster. These kind of sufferings wean the soul from the love of this world, and of all its empty toys, and short-lived enjoyments; and give her a longing desire after her true home, the happy region of truth, and of life; the sight and enjoyment of her sovereign good. These sufferings entitle the soul to the sweet consolations of the Holy Ghost, which are usually bestowed more abundantly, in proportion to the greatness of the suffering; according to that of the psalmist

and there

ebelmed es of dici-

the put solid that

joy, vic-

ere,

ace, ant lea-

han ore: our

will old ace

ace ules eet

hall hed,

wn

to

ay, es,

ISI

pt.

(Pf. xciii. 19.) According to the multitude of my forrows in my heart, thy comforts have given joy to my foul. These sufferings give the soul a relish for the cross, and a new kind of love for her crucified Saviour, These sufferings teach her humility, meekness, patience, conformity to the will of God, with all the other lessons, that are to be learnt in the school of the cross; besides the happy opportunity they afford the foul, of discharging the debt of punishment due for former fins, by offering up to God, and bearing in

a Christian manner, these present afflictions.

Confider 3dly, that the principal fruits of these sufferings are referved, to be gathered in another life: according to that of the Apostle, Rom. viii. 17, 18. If we fuffer with Christ, we shall be glorified with him: For the sufferings of this present time are not worthy to be compared with the glory to come, that shall be revealed in us. And again, 2 Cor. iv. 17. Our present tribulation, which is momentary and light, worketh for us above measure exceedingly an eternal weight of glory. O look forward my foul into this immense eternity, and contemplate the infinite rewards, that are there laid up, to recompense our little sufferings here; and learn to be glad and rejoice, in the experience of these small temporal afflictions; because these put thee in the true way to joys, that shall never end: and the greater thy fufferings are here, the greater shall be these joys hereaster.

Conclude not to pretend to a life without sufferings, if thou hopest to live forever with God: but then take care, not to draw down these sufferings upon thy head, by any crime: For this would not be suffering far justice sake. Give ear to St. Peter (1. Pet. iv. 15, 16.) Let none of you suffer as a murderer, or a thief, or a railer, or a coveter of other mens things, But if as a Christian, let him not be ashamed, but let bin glorify God in this name. and and und

they have all run by patience to the fight let before them? boking on Jejus the author and haifber of faith, who Settember Set before oim endured soe crofs. Heb. xii. 1. 2 L'hev

7 under expol riour, mind and o are it every from unde by th to be

1017000

2012 3

MOIVE

Dag es

accid be pi love COUT his ] my even

> life, then time tens the

. 00 Tece of m a exe WOI

the the look

Thefe fuffering. S. I. radmantque in for the cross

and a new kind of to surious set no ched Saviour

meekneis, pati ONSIDER first, that patience is a virtue, by which we bear up with courage and constancy under a variety of evils, to which we are continually exposed in this mortal life : fuch as, afflictions, exteriour, or interiour, fickneffes, pains of body, or mind, loffes, difappointments, want, affronts, injuries, and other croffes of diverse kinds, which more or less are incident to men, in every station of life, and in every part of life, from the king to the beggar, and from our childhood to our decrepite age. under all these evils, the good Christian is supported. by the virtue of patience, in fuch manner as neither to be over much dejected, or cast down by any cross. accidents, or fufferings; nor upon these occasions to be put out of the road of virtue, or hindered from the love and service of God; but so as still to go on with courage, in his way to heaven, carrying his crofs after his Redeemer, without murmuring or repining. my foul, how lovely is this Christian patience! It has even the admirable property of turning all the evils of life, into fo many great and folid goods, by making them all ferviceable to eternity: and in the mean time it makes them both light and easy; and sweetens all that is bitter in them, by feafoning them with the confideration of the holy will of God.

Confider zdly, how much this virtue of patience is recommended to us, by the great example of the Son of God; who, as he was never free from fufferings in any part of his life, fo he both lived and died in the exercice of patience; and by his patience redeemed the world. Then all the Saints and martyrs, as they had their hare in drinking of his cup of lufferings, fo they have all run by patience to the fight fet before them: boking on Jesus the author and finisher of faith, who having joy fet before him endured the crofs. Heb. xii. 1. 2.

Cac

Joul. crois. lour. pati-

rrows

l the ol of fford

e for ng in

fuflife : , 18.

bim: by to e re-

resent h for

clory. and up,

earn mall

the eater

joys ffer-

but pon

ffer-. IV.

or a ngs. let

ront. Sol They all in life poffeffed their fouls in their patience, Luke xxi. 19: they all in death faved their fouls by patience. Patience hath a perfect work, faith St. James i. 4, that you may be perfect and entire, failing in nothing. He that is patient, faith the wifeman, Province 29, is governed with much wisdom. And again, Prov. xvi. The patient man is better than the valiant, and be that ruleth his spirit, than he that taketh cities. Patience then is the virtue of the martyrs, and of all the Saints: patience made them martyrs and Saints; patience made them truly wife; patience gave them the victory over all their enemies; in their patience they brought forth much fruit; patience made them perfect; pa. tience brought them to that incorruptible crown, which is given to none but those who by patience have lawfully Arove for it, and won it. O bleffed patience! Let me be so happy as to find thee, and embrace thee slet 

Consider 3dly, the absolute necessity of patients, in order to our ferving God here, and faving our fouls hereafter. Patience is necessary for you, faith the Apostle, Heb. x. 36, that doing the will of God, you may receive the promife. For our life is a warfare upon earth: and in every part of life we must expect to meet with trials, conflicts, and sufferings. Now patience turns all these to our good: but where patience is wanting, all goes wrong; we fin at every step; we cowardly give up the cause of God, and our souls, upon every flight occasion; we withdraw ourselves from the fervice, which we were happily engaged in; we run from our colours, we fall a prey to the enemy. O'tis true, that as there is no going to heaven but through many tribulations Acts xiv. 21: fo there is no fecuring to ourselves that bleffed kingdom, but by much Ac. Apoce us 12. And to him that hall consisted

Conclude to give ear again to the admonitions of the Spirit of God. Ecclus. ii. Son, when thou comest to the service of God, stand in justice, and in fear, and prepare thy soul for temptation. Humble thy heart, and endure---wait on God with patience: join thy self

to Go thee, patien accepthey

end b etun Saints made

feek by If a who but i. 5 pra W is t fur hap pro ple lib da ii.

> a 80 80

A

13

ience,

uls by

lames

thing.

10.29

· XVI.

nd he tience

aints; made

Ctury

ught

pa-

vhich

fully

5 let

ence,

our

h the

may

upon

t to

pa-

CE 13

we

uls,

rom

we

my.

but

no

uch

of

to

and

rt.

telf

10

to God, and endure—take all that shall be brought upon thee, and in thy forrow endure, and in thy humiliation keep patience: for gold and silver are tried in the fire! but acceptable men in the furnace of humiliation. Happy they that practise these lessons!

# that rulein ber 1 3. The patient, and be

on the means of acquiring patience.

ONSIDER first, that patience, like all other good things, is to be acquired, by defiring, by feeking, by praying for it: but, by defiring it earnestly, by feeking it diligently, by praying for it fervently. If any one want this true wisdom, let him ask of God, who giveth to all abundantly -- and it shall be given him: but let him ask in faith, nothing wavering. St. James i. 5, 6. But how shall we heartily defire, seek, or pray, for that, which we have little or no efteem for? Wherefore the first step towards acquiring patience, is to fludy to know its true value, and the great treafures it brings along with it to the foul, which is fo happy as to find it. Now this knowledge must come by confideration, and meditation on the manifold fruits it produces, both for this world and the next; here a compleat victory over all our enemies, peace of foul, true liberty, and dominion over our passions, with an abindance of other graces; and hereafter all those sublime rewards, that are promised to the conquerers. Apocal. ii. and iii. To him that overcometh, I will give to eat of the tree of life, that is in the paradife of my God. Apoc. is 7. He that shall overcome, I will make him a pillar in the temple of my God, and he shall go out no more, and I will write upon him the name of my God. &c. Apoc. iii. 12. And to him that shall overcome I will give to fit with me in my throne, &c. verse 21.

Confider adly, that in order to acquire pariente, it will be of great fervice to us, in all our afflictions, pains or other sufferings, to reflect on these three points: first, upon what we have deserved by our first, and how

very

very little what we suffer is, in comparison with what we ought to suffer, if we had our deserts: 2dly, upon the sufferings, the Son of God endured for our fins, out of pure love of us; and the patience with which he endured them: 3dly, on the holy will of God, who sends us these sufferings, and sends them for our greater good; who knows what is best for us, and orders all things for the best, if we leave ourselves to him. Ab! how vain it is for us, to resist his mighty hand! How soolish and sinful, not to submit to the dispositions of him that is infinitely wise, and infinitely good! See my soul, what a large field for meditation, is here opened to us, in these three points? what motives for patience

under all our fufferings!

Confider 3dly, in order to be more in earnest, in feeking to acquire the virtue of patience, the manifold evils we are exposed to by impatience; in a long train of fins against God, against our neighbours, and against ourselves; which proceed from this unhappy fource; murmurings and rebellions against God: uncharitable centures and rath-judgments, perpetual animolities, quarrels, and defires of revenge. against our neighbours; desires of our own death. though infinitely unfit for it, continual uncufinels with ourselves, desponding thoughts, and a frange fluggishness, as to taking any pains for the falvation of the foul. Such are usually the wretched fruits of impatience: and what can be worfe? faith is lulled affeep, it is quite dead; hope is forgot; the love of God, and of our neighbours, is loft; prayer is neglected; the care of the foul is flung away. And in the mean time the evils, under which we labour, instead of being redressed, become more grievous and more intolerable, by our impatient reliffance of the holy will of God; we lofe the benefit of our fufferings, and we forfeit all the comforts, which God usually affords to patient fufferers. Ah I my foul, how does this impatience of ours make our fufferings refemble those of the damned, who fuffer without merit, and

witho

ring t ings rewal of w from offer to his cepte the 1 be, i

> of t ting Cal him triu of h his fent WOI afte 32, No be wi in WO

> > hea

without comfort, refifting in vain the will of the

Almighty.

what upon

fins.

h he

fends

od:

ings

Abl

low

him

my

ned

nce

na-

n a

om

ere

ge,

th.

efs

ge

of of

t.

of

e-

in

t,

1

C

30

3

1

Conclude to pray, and to labour in earnest for acquiring the virtue of patience: it will make all thy sufferings light and easy; and entitle them to an eternal reward. Whenever thou art visited with any cross, of what kind soever, always consider it as coming from the hand of God; presently accept of it, and offer it up to Jesus Christ crucified, to be united to his sufferings, to be fanctified through him, and accepted of by his Father, for his own greater glory, and the remission of thy sins. O how happy shalt thou be, if under all thy sufferings thou make this thy practice!

# set set soon September 14.

### On the exaltation of the crofs.

CONSIDER first, that on this day, upon occasion of the recovery of the cross of Christ out of the hands of Infidels, and the triumphant fetting it up again in its place, in the church of mount Calvary; the church of God celebrates the exaltation of him, that died for us upon the crofs, and his glorious triumph over fin and death, and over all the powers of hell; and in consequence thereof the establishment of his kingdom, by which he reigns, by grace at prefent, in the fouls of all his fervants throughout the world; and shall reign in them for all eternity hereafter in glory. According to that of St. John xii. 31, 32, spoken with relation to his victory on the cross. Now is the judgment, (that is the condemnation) of the world, now shall the prince of this world (the devil) be cast out. And I, if I be lifted up from the earth, will draw all things to myfelf. Rejoice, O my foul, in the triumphs of thy crucified king; and beg that he would establish his reign in thee; and draw up thy heart from this wretched earth, and unite it forever to himself.

Confider 2dly, that the dispositions of a Christian, in order to celebrate in a proper manner, the feat of the exaltation of the cross, ought to be suitable to the maxims of the crofs, and to the dispositions of Christ crucified. Dispositions, of standing off from the pride, ambition, avarice, and vanity of the world, condemned by the poverty, and humility of the cross; as also from the love of sensual, and worldly pleasures, condemned by the mortification of the cross. Difpolitions, of taking up our croffes, and following our crucified King, even to the death of the cross, Dispositions, of waging a perpetual war against that triple concupiscence, which feparates worldlings from the cross of Christ, viz. the lust of the flesh, the lust of the eyes, and the pride of life; till dying to the world, and to ourselves, we be lifted up with Christ from the earth; crucified to the world, and the world to us; and thus be entitled to a share in his exaltation and triumphs. But, O my foul, how unfit are we to celebrate the victories of our crucified King, over death, fin and hell, whilft we by pride, felf-love, and the love of the world, wilfully remain flaves to thefe fame enemies, whose usurpation he sought to abolish, by his death!

Consider 3dly, the sentiments of St. Paul, with relation to the cross of Christ, Gal. ii. 19, 20. with Christ I am nailed to the cross. And I live, now not I, but Christ liveth in me: who loved me and delivered himself for me. Chap. vi. 14. God forbid that I should glory, fave in the cross of our Lord Jesus Christ, by whom th world is crucified to me, and I to the world. He tells the Corinthians, I Cor. ii. 2. That he judged not himself to know any thing among them but Jesus Christ, and him crucified, and Chap. i. 23. 24. that he preached nothing but Christ crucified, a stumbling block to the Tews, and foolishness to the Gentiles; but to the true believers the power of God, and the wisdom of God. He proposes his own conduct as a model to the Philippians, Philip. iii. 17, 18, and warns them, with tears, against all sensual, and earthly minded Christians,

whom high was
the Apo
as it w
exalted
fuffering
eternal
his crost
Apostle

Conc triumph at the f to him from t He wi patienc embrac with 1 of the from discove humili and m in whi he wi till at thee l

Callow all, thing

every

whom he calls enemies of the cross of Christ. O how high was the cross of Christ exalted in the heart of the Apostle? It reigned there without controul. And as it was exalted in him, by love and esteem; so it exalted him here, to the glorious fellowship of the sufferings of Christ crucified; and hereafter, to that eternal kingdom, which our Lord has purchased by his cross, for all the true friends and sollowers of the cross. O how happy are all they, that like the Apostle, are sincere lovers of the cross of Christ!

Conclude for thy own practice, to honour the triumphs of thy crucified King, by planting thy felf at the foot of his cross, and there constantly attending to him, and studying well the lessons he teaches thee from his cross, and entring into all his fentiments. He will teach thee to submit to thy crosses with patience, to undergo them with chearfulness, yea to embrace them with joy. He will undeceive thee. with regard to the false maxims of worldly pride, of the love of riches, and of fenfual pleasures; and from his cross will preach to thee his truths, and discover to thee the lovely charms, that are found in humility, poverty of spirit, contempt of the world, and mortification of the flesh. His cross is the school, in which he will teach thee all good, and from which he will not cease to communicate to thee all grace; till at length he draw thee up to himself, and make thee his own forever.

# September 15. On the presence of God.

CONSIDER first, that 'tis a most certain truth, an article of faith, which no Christian can be allowed to doubt of, that the great God who made us all, the eternal, incomprehensible, infinite Majesty, in whose comparison the whole creation is a meer nothing, is every where present, is truly and really, in every place, and in every being; so that where so

ever

monw

ian.

eaft

of

the

fs;

lif-

tuc

ofs.

hat

mc

of ld,

the

IS;

nd

to

ret

nd

efe

h,

la-

ith

rot

ed

om Te

A,

ack

he

d.

ne

th

15,

m

ever we are, and whitherfoever we go, God is there, and is there with all his divine attributes, the whole Deity, the whole Bleffed Trinity is there. Shall a man be bid in secret places, and I not see him, faith the Lord? Do not I fill heaven and earth, faith the Lord? Jeremias xxiii. 24. And Pfalm. cxxxviii. Whither Shall I go from thy spirit? Or whither shall I flee from thy face ? If I ascend up into beaven thou art there: if I descend into hell thou art there &c. And do all Christians know this truth, and yet dare to fin ? Alas! they cannot here justly plead ignorance: because 'tis one of the first things they have been taught from their very child hood. But their mifery is, they think fo little of God, or his divine prefence, that they quite forget it: fo that we may fay to them, with regard to the prefence of God, what St. John Baptist said to the Jews, with regard to their Messias (St. John i. 26.) there bath flood one in the midst of you, whom you know not. O how little indeed is this great God known, even by too many that call themselves Christians!

Confider 2dly, that God, being every where present, is witness of all our thoughts, words and actions: he fees and hears all that passes: nothing can be concealed from him: no not even the most secret motions and dispositions of the soul. He is the fearcher of the reins and hearts, Apoc. ii. 23. reaching to the division of the foul, and of the spirit, and is a discerner of the thoughts, and of the intents of the heart : neither is there any creature invisible in his fight, but all things are naked, and open to his eyes. Hebr. iv. 12, 13. 'Tis in vain then for the finner to flatter himself, like the libertine, mentioned by the wiseman, Ecclus. xxiii. 25. &c. that faith, who feeth me? Darkness compasseth me about, and the walls cover me, and no man feeth me. Whom do I fear? And in the mean time he confidereth not, that darkness and light are a like to the Lord (Pf. cxxxviii 12.) and that his eyes are far brighter than the fun, beholding round about all the ways of men, and the bottom of the deep, and looking into their hearts,

hearts.

Co with is real more of the very which motio all be thoug whatf would and n So the on all they f but a fills ev that it in him must i only a eyes ; we liv

> hither both i cially truth to con him,

Cor

Vo

301 0

taing!

11 195

hearts, into the most secret parts. O that men would

always remember these great truths !

here,

hole

ill a

b the

rd? ther

from

re . o all

las!

'tis

rom

ink

uite

l to

to

26.)

2010

wn,

ent,

ns:

on-

ons the

fron

the

is

are

in the

25.

me ne.

fi-

he

ter

of

eir

ts,

Confider 3dly, that God is not only really present with us, in every place, and fees all that paffes; but is really present within us; fills our whole foul, and is more truly, perfectly, and intimately in the very center of the foul, giving, preferving and maintaining its very life and being, than the foul is in the body, which it animates, and to which it gives life and motion. He is the life of all lives; and the being of all beings; and were he to withdraw his presence, though it were but for one moment, from any being whatfoever, in that moment it would ceafe to be, and would return to its ancient nothing. In him we live, and move, and be, faith the Apostle, Act. xvii. 28. So that we are not only encompassed with the Deity on all fides, as the birds are with the air, in which they fly; or the fishes with the waters of the ocean; but are in fuch manner penetrated by him, that he fills every part of our being, with his whole felf; fo that it is strictly and litterally true, that we are always in him, and he in us. What an aggravation then must it be to the guilt of all our fins, that they not only are committed against God, and before his own eyes; but are committed in God himfelf, in whom we live, move, and be?

Conclude by regretting thy having thought fo little" hitherto of the presence of God; by which he is both in all places, and in all things, and more especially in the midst of thy self. Resolve to have this truth ever before thy eyes for the time thou hast yet to come. O let us strive, my foul, to be always with

him, who is always with us,

and years, when an order with party was

the second of the contract of

detects nor that darkness and briting at like to the

Light (Planky in 12) and their feet for me far brighter

them the ton beneding simulations the the room of

#### September 16. the to some of act

landing, in the thought and remembrance of nim-

On the exercice of the presence of God.

ONSIDER first, that a lively sense of the prefence of God, is a sovereign means to banish fin from the world; to bring the worst of sinners back to God; to four on the lukewarm, and make them fervent; and to advance the just in all virtue, tillit bring them to perfection; according to that which God spoke to his servant Abraham, Gen. xvii. I. walk before me, and be perfect: as if he should have faid; in all thy conversation, and in every step thou shalt take in thy mortal pilgrimage, keep thyselfin my presence, by the remembrance of me, and thou shalt be perfect in all virtue. This holy patriarch, and all the ancient fathers observed this lesson, of whom it is written, that they walked with God, or that they walked in the fight of God, Gen. xlviii. 15. The Pfalmist practifed the fame, Pf. xv. 5. I fet the Lord, faith he, always in my fight: and he calls upon all others to do the like, Pi. civ. 4. Seek ye the Lord, and be strengthened : seek his face (that is his presence) always. This same has ever been the practice of all the Saints: yea 'tis this has made them Saints.

Confider 2dly, that this exercice of the presence of God, is to be performed, partly by the understanding, and partly by the will: for as the bleffed in heaven are eternally employ'd about God, partly by the contemplation and vision of him, which belongs to the understanding; and partly by love and fruition, which belongs to the will; and by this means they are eternally happy, in the enjoyment of this fovereign and infinite good; and eternally, united both by will, and understanding, to the source of all happiness: so the fouls of God's servants here upon earth, ought, in both these ways, to apply themselves to God, and to be employ'd about him: and this is done by the exercice of his divine presence; which employs the underseptember

ftanding.

Handing by mea always v that is, inually by oblat ing defi union 3 he pref tion of meafure

Conf

tife this

must ri

devotio

xious fo diforder or any ufually foul fr amusen of herse all bett in the to any God. tion to tion, b worldly by a c and w by turi Con

> about eterni

a watc

ever fo

heart,

love, c

to acci

isbris!

VEWE

i tait isuni

pre-

h fin

back

them

tillit

hich

i. I.

have

thou

If in

thou

rch,

l, or

15.

the

pon

01'd.

ice)

fall

e of

ing,

ven

on-

the

ter-

and

and

oth

be

cice ler•

ing

fanding, in the thought and remembrance of him, by means of a lively faith, and sense of his being always with us, and within us; and entertains the will, that is, the heart and the affection, with him, by continually turning it towards him, by aspirations of love, by oblations of our whole being to him, and by longing desires after the embraces of him, and an eternal union with him. O how happy is this exercice of the presence of God, which by a perpetual application of all the powers of the soul to God, in some measure anticipates the immortal joys of heaven.

Confider 3dly, that in order to learn, and to practile this heavenly exercice of the presence of God, we must rid our souls of three mortal enemies to this devotion: which are a diffipation of mind; an anxious folicitude for the things of this world; and a disorderly affection to creatures. Where these three or any one of the three, reigns in the foul; God is usually forgot. A dissipation of thought carries the foul from home, to run after a multitude of vain amusements, where she loses the remembrance both of herself, and of her God. Worldly solicitude choaks all better thoughts, and fuffers them not to take root. in the foul. And the diforderly affections of the heart, to any things out of God, turn away the heart from God. In order then to practife this necessary attention to the presence of God, we must banish dissipation, by recollection of thought: we must overcome worldly folicitude, by faith, and confidence in God, and by a conformity in all things with his bleffed will: and we must correct the irregularity of our affections, by turning them from the creature to God.

Conclude to guard against these enemies, by setting a watch both upon thy roving imagination, which is ever fond of running after butterslies; and thy unwary heart, that is so easily taken in the nets of wanton love, or other idle, vain, and worldly affections: and to accustom all the powers of thy soul to be employ'd about their God, who is to make them happy for eternity.

## September 17.

On the advantages of this exercice of the presence of God doingle and a mid die mis teffere wildom.

ONSIDER first, that as the forgetting of God is the fource of all our fins, so the remembrance of his divine prefence is the fource of all our good; 'tis of infinite advantage both to finners and Saints. 'Tis a fovereign and univerfal remedy for overcoming all forts of temptations; by it's placing the foul near the fource of all light and grace, and hiding her as it were under the divine wings; and it's putting at the fame time a most powerful and effectual restraint upon her, from daring to offend that tremendous Majelly, For who shall dare, by fin, to commit high treason against God, who sees God before him, and himself furrounded with God ? Or who shall dare to affront the divine justice, who has a lively sense of it's being so very near him; and that it stands always turned against wilful finners? O 'tis true, that the consideration of the eye of God being always upon us, has obliged the most abandoned finners, to put a stop at once to their wicked ways, and to betake themselves to a life of penance. It was the ease of the famous Thais, who upon this confideration, was suddenly determined to quit both her fins, and the world; and to withdraw herself into the remotest parts of the Defarts where that up in a lonelome cell, the fpent the remainder of her days in weeping, and doing penance for her fins.

Confider 2dly, that a lively fense of the presence of God, excites us also to perform all our works with due perfection, in order to please him, whose eye is always upon us: as the mafter's eye makes the fervant more diligent. It helps to purify our intention in all things, by drawing it to God. It cures our lukewarmness; it diffipates our distractions; it teaches us to pray; it makes us fervent in all our addresses to Cal Ciliy

the div fions; felf pla foul, t knows with h goodne loving treafur in the **speaka** in all and a how ea as thefe for the

in the Con to mal that is of our and ir of us, presen our a ed, if comes beauty 2. G both our ex iv. 5. a moi ing t 3. 10 quires with 1 infinit and t love.

3/13

the divine majesty; it keeps us humble on all occafions; and perfectly annihilates the foul feeing herfelf placed so near to so great a God. And as the foul, that has a due sense of the presence of God, knows that wherefoever he is, he has all his attributes with him; his almighty power, his infinite wifdom, goodness and mercy, his perpetual providence, and loving kindness for his children, together with all the treasures of his divine graces: such a foul as this finds, in the thought of God's presence, a source of unspeakable comfort in all her tribulations, of counsel in all her doubts, of succour in all her necessities, and a continual attraction to the love of him. O how easy must it be to be a Saint, with such helps as these! Now all these graces, and more, are laid up for thee, my foul, if thou wilt duly exercise thyself

in the presence of God.

nie

God

ance

ood;

nts.

ning

the

s it

the

pon

effy.

ason

nfelf

ront

eing

ned

ide-

has

p at

ves

1049

de-

d to

art

re-

ince

e of

vith

e is

ant

all

ke-

9 49

s to

the

Consider 3dly, the practical inferences we ought to make, from our faith of the presence of God: that is, what we are bound to do, in consequence of our believing that God is every where, with us, and in us. 1. God's being every where, requires of us, that we should every where take notice of his presence. For can there be an object more worthy of our attention? And will he not then be justly offended, if while we amuse ourselves about every trifle, that comes in our way, we let our God, the Sovereigh beauty, and the Sovereign Good, pass unregarded? 2. God being every where prefent, requires of us, both a modelt comportment, on all occasions, as to our exteriour: Let your modesty, fays St. Paul, (Philip. iv. 5.) be known to all men, the Lord is nigh: and a most profound ref ect, as to our interiour, considering that infinite majetty, in whose fight we stand. 3. God being every where prefent, every where requires our love: for wherever we are, we have him with us, who is infinitely lovely, and infinitely loving; infinitely good in himfelf, and infinitely good to us to and therefore wherever we are, he challenges our love. O turn thyself then, my foul, from all these ea. this ult

earthly toys, to this thy fovereign good, which is to near to thee: run to his embraces; and dedicate

thyself eternally to his divine love.

Conclude never to regret thy being alone, fince thou hast always in thy company that great God, the fight and enjoyment of whom is the eternal felicity of the Angels. No company can be more honorable; none more advantageous; fince thou hast here the inexhausted source of all good. His conversation is most delightful: the sweetest repose is to be found in him: all other recreations are vain, if compared with this.

## September 18.

On the virtue of obedience.

ONSIDER first, that obedience is a virtue, which teaches us readily to embrace, and diligently to put in execution, whatever is commanded us, either immediately by God himself, or by our lawful superiors, who have their authority from God, and whom he wills and commands us to submit to, as to himself, and to obey for his sake. I. Peter ii. 13. This virtue, like humility her mother, is the special favourite of heaven: as God has abundantly declared, by preferring on many occasions our obedience before all other sacrifices we can offer him. Dath the Lord defire holocaufts, and victims, faid Samuel to Saul, I Sam. xv. 22, 23, and not rather that his vaice should be obeyed? For obedience is better than facrifices, and to hearken, rather than to offer the fat of nams : because it is like the fin of witchcraft to rebel, and like the crime of Idolatry, to refuse to obey. viz, in as much as disobedience gives away from God, and makes over to his enemy, the best offering our poor stock can afford, that is our will: now our will he chiefly calls for: and whatfoever else we give him, it is all nothing, as long as we refuse to give him our will by obedience.

not for we can

this vi out ar of our in the might thew t perfev The h poster eterni difobe have from been dience obedie Apol many many parer of t mer this the ditie whe obey 10 fron of & the ger the all ob

330

Slostve

dience. The facrifice of our hearts he calls for, and not for that of our flocks, or of any other things

we can give him without obedience.

15 6

icate

ince

the

y of

ble;

the

tion

be

om.

tue, dili-

nded

aw-

rod,

is to

13.

ecial red,

fore Lord

Saul,

ould

and

ause

ne of

obehis

ond,

for:

ing, obe-

nce.

Confider 2dly, how precious in the fight of God, this virtue of obedience must be; fince he fingled it out amongst all virtues, to be the proper exercice of our first parents, immediately upon their creation, in the earthly paradife; that by the acts of it, they might ackn wiedge their dependance on their Creator, thew their inviolable fidelity to him, and merit, by their perseverance in obedience, an eternal union with him. The happines, or misery, both of them, and of all their posterity, that is, of all mankind, both for time and eternity, was to be determined by their obedience, or disobedience. But O the dismal train of evils, they have entailed upon us all, by withdrawing their necks from the fweet yoke of obedience! Evils, that must have been without remedy, for eternity, had not the obedience of the fecond Adam stept in, to cancel the difobedience of the first Adam. According to that of the Apostle Rom. v. 19. As by the disobedience of one man many were made sinners; so by the obedience of one man many shall be made just. The disobedience of the first parents of our flesh involved us all in fin: the obedience of the true parent of our spirit, has purchased all mercy, grace and falvation for our fouls. But all this good, purchased for us by the obedience of the Son of God, is not to be ours, but upon condition of our returning to our duty, by obedience to him, who became the cause of eternal salvation to all that obey him. Heb. v. 9.

Confider 3dly, that all fuch as have pleased God from the beginning have all been eminent in the virtue of obedience. This joined, with faith, made Ahraham the favourite of God, and procured for him, that all generations should be bleffed in his feed. This was the virtue of all the patriarchs, and prophets, and of all the Saints of God. Rather to die, than not to obey, was the general maxim of all the Saints. But the great pattern of obedience was the Saint of Saints, whose whole life, from the first instant of his conception till his expiring upon the crofs, was one continued exercice of the most consummate obedience. All the thoughts, words and actions of his mortal life were the fruits of obedience: they were all levelled at doing his Father's will, and obeying his commandments. I came down from beaven, fays he, John vi 38, not to do my own will, but the will of him that fent me. My meat is to do the will of him that fent me, that I may perfect bis work, John iv 34. I feek not my own will; but the will of him that fent me. John v. 30. I lay down my life of myfelf, and I have power to lay it down, and I have power to take it up again. This commandment have I received of my Father. John x. 18. I have not Spoken of myself, but the Father who fent me, he gave me commandment what I fould fay, and what I should speak, &c. John xii. 49.0 He bumbled bimself, becoming obedient unto death, even the death of the cross, Philip. ii. 8, that we might enter into the like fentiments of perpetual obedience and humility, verse 5. And shall not this great example of the Son of God himself inspire us with an ardent, defire of living and dying in the arms of obedience?

Conclude, if thou defirest to please God, to offer him continually the sacrifice of thy heart, will, and liberty, by perfect obedience; to God himself for his own sake, and to every human creature for God's sake, 1. Pet. ii. 13, that is, to all, that have authority from God over thee, whether in church, or in state. In obeying them thou obeyest God; Luke x. 16: in resisting them, thou resistest the ordinance of God to

thy own damnation. Rom, xiii. 2.

wages a most creet war against nine. What does to be punish at any rime, but self-will? Take away wish-will, and there shall be no nell: for what is there, that raging fire can take hold on but-self will? -- in surface fury attacks the Lord or Majesty: it withdraws triest from tidentyland, making ideal its own master--and as much

Con pendan living, withou will c the thi of our is holy evils; alway love fions will a vicego up th burn, not t bleffe

> duced the tue the hellift

of or

wi Wi

· G

be ta

' th

'hi

Con-

connce.

d at

vi.

fent

that

niy

1 V.

wer

ain.

ohn

uho:

Cay,

He

uen

rht

ice.

eat

ith

of

er

nd

or

l's

ty

e.

in

IO.

# whole whole life, from the first instant of his conception till his ex. 91 redment was one conception till his experience.

On the fruits of obedience.

re all leverted as CONSIDER first, that one of the deepest wounds, fin has left in the foul of man, is a love of independance; a defire of being his own mafter; and of living, and acting, according to his own inclinations, without being controuled, by rule, or law, or by the will of any other. Ah! here is the feat of pride, the throne of felf-love, and the fource of the worst of our passions. Now the virtue that heals this wound is holy obedience: which strikes at the root of all these evils; in as much as it casts down that pride, which always affects liberty and independance; drives felflove out of all its intrenchments; keeps all the paffions under, by obliging them all to fubmit to the will and law of God, and to the commands of every vicegerent of his; and ceases not, till it has bound up that tyrant self-will, and laid him as a holocauft, to burn, and evaporate on the altar of God. And are not thefe, my foul, most admirable fruits, which this bleffed obedience produces, by a resolute subjection of our own will to the will of God, and to every lawful superiour, for God's sake.

Confider 2dly, what mischies is continually produced in the soul by self-will, wherever it reigns; to the end thou mayst set a greater value upon the virtue of obedience, which gets the victory over this hellish monster, the source of all our vices. Give ear to St. Bernard (Serm. 3: de Resurrect.) 'Self-' will, says he, is a perpetual enemy to God, it wages a most cruel war against him. What does God hate? What does he punish at any time, but self-will? Take away self-will, and there shall be no hell: for what is there, that raging fire can take hold on but-self will?----This sury attacks the Lord of Majesty: it withdraws itself from his command, making itself its own master---and as much

much as lies in it, it robs him of all that is his. He adds, that it fets no bounds to its pretentions, that the whole creation cannot fatisfy its demands, that it fets itself up in opposition to the creatour himself.' Yes, Christians, but this is not all: where this monster reigns, it does not only fill the foul with all kind of evils; it even blafts and corrupts the very best of her actions: infomuch that where a man does not frive to overcome himself, and to subdue self will; his virtues will be found to be false and counterfeit, and all his labours in the fervice of God, or his neighbours, useless and fruitless; as being only the productions of his own humour, his pride, and felf-love; and not done for God. See then my foul, how much it imports thee, to get rid of this felfwill, this mother of all mischief; and to acquire a perfect victory over it by the virtue of chedience.

Consider 3dly, the other manifold bleffings, that attend the true children of obedience, as fruits of this. excellent tree. A life of perpetual obedience, is a perpetual victory, over the world, the flesh and the devil: according to that of the wiseman, Prov. xxi. 28. an obedient man shall speak of victory: whereas the disobedient man is a flave to all these enemies. Obedience is a perpetual facrifice, like a whole burnt offering, by which a man offers his will, and all its off spring to God. 'Tis a daily growing store of virtue and merit: it gives a double value to all our good actions; and confecrates the most indifferent, such as eating, drinking, fleeping &c; and makes them highly acceptable, in the fight of God. It leads us directly to God: and clearly points out to us, in every thing, his holy will, the unerring rule of all our good. Infine it brings the foul to a fecure and fweet peace of mind, and to a certain paradife of contentment, and joy in the Lord, and in the accomplishment of his bleffed will: because the more the soul seeks, and loves, follows, and embraces, by means of holy obedience, this divine will of her God; the more she relishes his fweetness, the more confidently she slings herself into

his arm all thir pretenf then a this fw the roy heaven

Con

obedie nurfing of life, thority **should** kable to obe God, his Fa Virgi even tate h

> C are begi peop in a Tef new be a with The pro

> > com

affu

He

nat

it

If.

ter

of

ner

ve

his

nd

rs,

of

ne

rts

is-

he

nat

his.

er-

il:

an lo-

ce g,

ng

nd

15;

ıg,

p.

to

his

ne

d,

in

ed

S,

ie,

to

his arms, and the more fecurely she leaves herself, and all things else to his disposal; and commits all her pretensions and interests to him. O how truly wise then are all they, that embrace with their whole souls this sweet yoke of obedience! They are walking in the royal highway, that leads to peace here, and to heavenly blis hereafter.

Conclude to fet a great value upon this virtue of obedience, as the eldest daughter of humility, and the nursing mother of all other virtues. In every station of life, obey them, to whom God has given any authority over you, as God himself: 'tis his will you should do so: and he has never shewn more remarkable judgments, than upon those who have resused to obey the authority established by him. The Son of God, during his whole life, was not only obedient to his Father, but also to his own creatures, to the blessed Virgin, to St. Joseph, to every one in authority, and even to his very executioners. O let us learn to imitate him!

# September 20.

### On keeping the commandments.

CONSIDER first, that there is no salvation for us, without keeping the ten commandments. They are a short abstract of that natural and eternal law, which was imprinted in the heart of man from the beginning, before the written law was delivered to the people of God. They were published by the Almighty, in a most solemn manner, from mount Sina, in the old Testament; and confirmed by the Son of God in the new Testament; declaring the observance of them to be a necessary condition to everlasting life. If thou will enter into life, keep the commandments. Matt. xix. 17. The keeping of these he will have to be the test and proof of our love of him: If you love me, keep my commandments. John xiv. 15. And his beloved disciple assures us (1. John ii. 4.) that he that saith he knoweth

him, and keepeth not his commandments, is a liar, and the truth is not in him. But he that keepeth his commandments, abideth in him, and he in him, Chap. iii.

24. See then, my foul, that the most necessary of all devotions, is to dedicate thyself to the love and observance of the commandments of God: no devotion can bring thee to God without this. This is that instrument with ten strings, so often recommended by the psalmist, which makes a most agreeable harmony in

the ears of his divine Majesty.

Consider 2dly, the happiness, in every kind, that always accompanies the keeping of God's holy law and commandments: as the fame royal prophet witnesses in many places; particularly in the 118th pfalm: which is full of testimonies to this effect. And in the 18th plalm. The Law of the Lord, faith he, is unspotted. converting fouls: the testimony of the Lord is faithful, giving wildom to little ones: The justices of the Lord are right, rejoicing hearts; the commandment of the Lord is light some, enlightening the eyes. The fear of the Lord is holy, enduring forever and ever: the judgments of the Lord are true, justified in themselves: more to be defired than gold and many precious stones; and sweeter than honey and the honeycomb. For thy fervant keepeth them, and in keeping them there is a great reward. What encomiums are here, heaped one upon another, of the law and commandments of God, under different denominations, and of the excellent fruits that grow from the observance of them ! 1. The law of God is beautiful and pure, without fpot, or blemish; and it has a wonderful efficacy to turn the foul from fin to God. 2. It is faithful, in what it proposes, and promifes; and imparts the truest of all wildom, to little ones, that is to the humble, who willingly fubmit their necks to its fweet yoke. 3. It is right in every tittle, agreeable to the fovereign reason, and carries with it joy to the hearts, that embrace it .4. It is full of spiritual light, to enlighten the inward eyes of the foul, with divine truths. 5. It is most haly, in itself, and comes from the fountain of all holinefs, and makes all them

the etcits ow than a and de by reamerit fures, the re

Ta hana Avenue

eterna Cor mandr to falv produc indeed Our I Sweet, fing u reft to us, the that w mandn that a fore t keepin them a Lord, thy gr are to

Cor eternit ments happy. Tribul worket one tha

Voi

and

Com.

p. iii.

of all

bfer.

1 Can

Atry.

v the

by in

that

law

wit-

n the

hful, Lord

the

f the

nents

to be

eeter

Peth Vhat

, of rent

TOW

od is

id it

to

oro-

ittle

heir

tle,

rual vith

mes

nem

holy

the eternal Truth and Justice, and justifies itself by its own evidence. 7. It is more aimable and desirable than all the treasures of the universe: and more sweet and delightful than any thing this world can afford by reason of the spiritual riches of virtue, grace and merit; and the manifold consolations and inward pleasures, the observance of it brings to the soul: besides the reward hereaster, which is incomprehensible and eternal.

Confider 3dly, that the observance of the commandments of God, is not only effentially necessary to falvation; and every way admirable in the fruits it produces, both for this world and the next; but is indeed very sweet, and easy to men of good will. Our Lord affures us St. Matt. xi. 30. that his yoke is sweet, and his burthen light: and that instead of oppresfing us with its weight, it brings refreshment and rest to our soul. And St. John (I John v. 3.) tells us, that this is indeed the charity, or love of God, that we keep his commandments, and that his commandments are not heavy. Love makes all things eafy, that are done for the fake of the beloved: and therefore the true lover of God finds no labour in the keeping his commandments: the grace of God makes them all fweet and agreeable to him. O teach us, dear Lord, to love thee, and command what thou pleafest: thy grace will make all things eafy and pleafant, that are to be done, or suffered, for the love of thee.

Conclude to feek thy happiness, both for time and eternity, in the observance of the law and commandments of God. Nothing else can ever make thee happy. Give ear to the Apostle Rom. ii. 9, 10. Tribulation and anguish upon every soul of man that worketh evil . . . but glory, and honour, and peace to every

the on the first of and there is the to

one that worketh good.

#### Conflians implies as much as followers of Chall : and September = 2 1 are wel word to Onfrigues, who traly follow, in the sile isnice asolice

is who had no On St. Matthew. on to some has

ONSIDER first, the wonders of divine grace, in the call, and conversion of St. Matthew; changed on a sudden from a worldling, a publican, and a finner. to be an individual companion, and difciple of Chrift: and not long after advanced to be an Apostle, a pillar in Christ's church; a preacher powerful in word and work; a worker of wonderful miracles, a father and converter of nations; an Evangelist, or writer of the gospel; and in a word, a most eminent Saint. O! glorify God, who has wrought all these wonders, to manifest to all generations his infinite power, mercy and goodness: and learn from this example never to despair of the conversion of any one, how remote foever he may feem to be at present from following Christ. The arm of God is not shortened: his power, mercy and goodness is as infinite now as ever; he is equally both able, and willing, to call poor finners, and to convert them to himself. But alas! our missor-tune is, we are not so ready, as Matthew was, to attend to his heavenly calls, and to correspond with his inspirations and graces; we prefer the fitting still in the customhouse of the world, entangled in many vain, and finful affections, to empty earthly toys, before the rifing up without delay, to follow Christ, who calls us to him. O how pernicious are all those affections, which keep us from Christ!

Confider 2dly, the leffons St. Matthew gives us in his conversion. 1. By his immediately rising up at the first call, to correspond, with his whole heart, with the grace of God. How often have we been called to be disciples of Christ? And have we ever yet followed the call in good earnest? This Follow thou me, with which our Lord called Matthew, is indeed addressed by him to all Christians; in as much as we are all called to be his followers: for the very name of

Chrift

vet ho

Christ

doctri

palling bably.

have Wha

merc we n

grace

St. M

world

pende this v

ness o

our '

off or

with

He e

bodil

affe&

house

prefe

See t

conv

fion

chari

St. A

that

you,

Apo

any 1

I wi

with

our

him,

him.

Co his c

BTIS

307

Car

ace,

ged

ner,

ift;

illar

and

and

the

01

, to

ercy

r to

note

ving

ver,

ne is

ers,

for-

, to

with

ftill

any

be-

who

hole

s in

the

the

1 to

wed

vith

ffed

all

of

ans

Christians implies as much as followers of Christ: and vet how few are there of those that call themselves Christians, who truly follow in their lives, either the doctrine, or the example of Christ? Our Lord was paffing by, when he called Matthew, and very probably, had that call been neglected, he might not have favoured him with the like grace another time. What obligations then have we to his bounty and mercy, for his repeated calls to us! But what have we not to apprehend, if we continue to abuse his graces, by refusing to correspond with his calls ! 2. St. Matthew left all to follow Christ; quitting his worldly bufinefs, upon which his livelyhood depended; and whatfoever elfe he feemed to poffefs in this world: Christ does not call us, to quit the business of our lawful callings, nor to give up at once all our worldly goods: but he infifts upon our taking off our hearts from all these things; and our parting with every affection that would keep us from him. He expects we should follow him, not so much by our bodily steps, as by giving him the chief place in our affections, which are, as it were, the feet of the foul.

Confider 3dly, that St. Matthew, immediately upon his conversion, made a feast for our Saviour, in his house; at which many publicans and sinners were present, who also followed our Lord, St. Mark ii. 15. See the force of good example; and how one perfect conversion draws many others after it. This converfion of fouls was a more agreable feast to the divine charity of our Redeemer, than any other entertainment St. Matthew could make for him. Christians, reflect that the Son of God expects also to feast himself with you, and to be entertained by you. Behold, fays he, Apocalypse iii. 20. I stand at the gate and knock, if any man shall hear my voice, and open to me the door, I will come in to him, and will sup with him, and be with me. We entertain Christ, by inviting him into our inward house, and keeping ourselves at home with him, by recollection, and mental prayer; we feast him, by giving him our hearts, by love, by frequent

and fervent oblations of all the powers of our foul, and of our whole being to him : and he feasts us in return by giving himself to us. O happy feast indeed, which is in some measure a foretaste of the eternal banque

of heaven!

whouste never the Conclude to imitate St. Matthew, by a ready compliance with all the divine calls and inspirations; and by not suffering thyself to be kept from following Christ, with thy whole foul, either by the custom house of the world, or by any of its painted toys, and cobwebs. Let thy example ferve to draw others to him; and let the door of thy inward house be ever opened to him, to entertain him; but kept close shut to all his enemies, thy vicious and irregular affections,

#### confrant reliance upon him, by building entirely on September 22.

On the worship of God, enjoined by the first commandment.

CONSIDER first, that preface to the ten commandments, delivered Exodus xx. 2. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. And learn from thence, who it is that enjoins these commandments; by what authority; and what urgent motives we have to oblige us to obey his laws. It is the Lord himself who is our law giver, the eternal, immense, infinite Deity; the great Creatour of heaven and earth; who made us, and all things; our God, our first beginning, and our last end: and who shall dare refuse his commandments; or question his authority, or any of the manifold titles he has to our obedience? In these words, he particularly inculcated the obligation, the people of Israel had to keep his commandments; because he had delivered them out of the bondage of Egypt: how much more pressing motives have we Christians, to oblige us to a strict observance of all his divine laws; because we have been redeemed by him, from a flavery infinitely worse than that of Egypt,

viz. th the pr Cor

God. infinu regard him. God's to the every up ag worth and I verac conft this r 3dly, crific loving by th our fi him thank will, in th paffic praye this ( hand

> Malt calle true of u worf it th by a love avail

> > nor i

173

viz. the flavery of Satan, fin, and hell; and this, by

the precious blood of his only Son?

, and

turn,

Quet

com-

wing

oule

rs to

ever

thut

OIIS.

com-

2 the

ed of

from

nts;

have

nfelf

inite

who

be-

efuse

any

? In

tion,

nts;

dage

e We

fall

d by

ypt,

VIZ.

Confider 2dly, that those words, I am the Lord thy God, though not expressed in the form of a command, infinuate never the less the whole duty of man, with regard to his God: by which, he is bound to worship him, 1st by faith, which bows down, and adores God's Truth; brings into captivity every understanding to the obedience of Christ. 2 Cor. x. 5. and casts down every proud thought or imagination, that raifeth itself up against his divine word. 2dly, by hope, which worships the almighty power, the infinite goodness, and mercy of God, through Jesus Christ, and the veracity of all his divine promifes, by a firm and constant reliance upon him, by building entirely on this rock, and fastening the anchor of the foul in him. 3dly, by divine charity, which offers to God the facrifice of our heart, which he chiefly calls for, by loving him in all things, and above all things. 4thly, by the virtue of religion, which confidering God as our first beginning, and our last end, daily worships him in spirit and truth; by adoration, praise, and thanksgiving; by an oblation of ourselves to his holy will, and of all things else to his glory; by joining in the offering of the great facrifice of the death and passion of his Son; and by frequent and fervent prayer. See my foul, thou never neglect any part of this Christian worship, which thy God expects at thy hands.

Consider 3dly, that by this commandment: Thou shalt not have strange Gods before me: we are not only called upon, to turn away from all salse Gods, to the true and living God: and to renounce all that kind of ungodiness, which may any way corrupt his worship, with superstition or errour; but also to make it the great business of our life, to be truly godly, by a serious application of our whole souls to the love and service of our maker. For what will it avail us to know God, if we don't glorify him as God, nor serve him? Will not this be detaining the truth of

Q3

Gid

174

God in injustice? Rom. i. 6. The great end of our creation was to glorify God, and to dedicate our whole lives to his fervice: we have properly fpeak. ing no other bufiness upon earth: if we discharge ourselves well of this great duty, we are truly godly; and fulfil the first commandment. But Alas! how many thousands are there, that call themselves Chriflians, who live and die in a notorious breach of this great commandment, by neglecting and forgetting their God, and giving to every thing elfe the preference before him, and his fervice!

Conclude to have always before thy eyes the worthip, thou owest to thy God, by this first commandment; and in confequence of it, to confecrate the days of thy pilgrimage to his divine love and fervice:

This is the whole duty of man.

### September 23.

On the probibition of idol-worship.

ONSIDER first, that the making or worshipping of any idel, is also forbidden by the divine commandments: by which name is understood any image, or other thing, that is fet up, to be ferved, or honoured as God, or with any part of divine honour. Because our God is a jealous God, and will not allow his honour to be given to any other. As to that kind of idolatry, which consists in the serving of stocks and stones, there is no great danger of Christians incurring any fuch guilt as this: because, as it was long ago foretold by the prophets (Ifai. ii. 18. &c.) that kind of idel worship has for many ages been abolished, in all nations, where Christianity has been preached; by the Apostles, and their fucceffors, the pastors and teachers of the Catholick church. The idals, that are more to be apprehended in these our days, are of another kind : viz. those of wicked imaginations, errours and herefies; framed, not by the hands, but by the head, of proud, felfconce delude of the they ther ! God, comn bewa Selves God, the o

Co form tions felve and ary, at th case idol the v lings All beca than And of ic inw pred plac ofte beer grea of / cing moi 50 all ,

Of

conceited men; deluding themselves, and seeking to delude as many others as they can, with the inventions of their own brain, or the suggestions of Satan, which they set up, and worship for divine truths, and father upon the word of God; in spite of the church of God, and its authority, so strongly established, and recommended by that divine word. Ah! Christians, beware of ever making to yourselves, or bowing down yourselves to any such idols as these. But let the truth of God, proposed to you by the church of God, be ever the object and rule of your faith and worship.

Confider 2dly, the danger of another kind of idols. formed not by the brain, but by the disorderly affect tions of the heart; which too many, who call themselves Christians, daily prefer before the living God, and fet up in opposition to him, in his very fanctuary, that is in the temple of their own fouls, which at their baptism was consecrated to God. 'Tis the case of all the proud and ambitious, who make an idol of their worldly honour: 'tis the cafe of all the worshippers of mammon, the great God of worldlings; and of all the lovers of pleasure more than of God. All these in the language of St. Paul, are idolaters: because they all worship and serve the creature rather than the creatour, who is bleffed forever, Rom. i. 25. And thou, my foul, hast thou no share in this kind of idolatry? Are there no idols of this fort fet up in thy inward house, to confront the living God. Is there no predominant passion, or affection there, which takes place of God, by drawing thee to offend him? Alas !how often have the very meanest of worldly toys and vanities been preferred by thee before him! And as to that great idol felf, the continual object of the worship of felf love and felf will, art thou not daily facrificing thy God, and all things else to this insatiable monfter? 'Tis well if thou art not. The and enotice

Confider 3dly, that not only direct idolatry, but also all superstition is forbidden by the first commandment. Of this crime, all those in the first place, are highly guilt the superstitute of the superstit

=1100

of our

cut

peak.

harge

how

Chri-

this

tting

wor-

the

vice:

hip-

vine

or

vine

will

her.

erv-

iger

ile,

. 11.

any

uc-

ick

ded of

ed,

n-

ty, who feek any knowledge, or cure, help or affiftance. from the enemy of God and man; by making use of any fuch instruments, or means, as can have no effect of their own nature, or any otherwise, than by his interpolition. For in all these cases, there is a correspondence kept up, and a secret compact made with Satan, or his agents; and confequently a high treason committed against the divine majesty. 2dly. The guilt of superstition is likewise incurred by the observance of lucky and unlucky days, omens, dreams, &c. For all these are the relicks of paganism, and serve for nothing but to delude the foul and lay her open to Satan; to take off her dependance from her God, and his divine providence; and to transfer her faith to lying vanities, and inventions of the devil. 2dly. The guilt of superstition is also incurred, by corrupting the truth of God's worship, by placing religion in certain empty things, that have no tendency to his divine service, or to his greater glory; or by flattering onefelf or others with an affurance of obtaining miraculous favours, or falvation, by the use, or practice of any fuch things, without any manner of warrant, either of the word of God, or of the church of God. O beware my foul of any fuch errours!

Conclude to renounce in practice every branch of idol worship, and superstition. Cast out of the house of God, which is within thee, every idol, of the head, and of the heart : and let the Lord Jesus reign, without any rival, in all the powers of thy foul. Have nothing to do with his enemy, nor with any of his inventions: nor fuffer his worship to be vitiated, with

thereby continuelly expose themselves to the epident

any mixture of falsehood and lies.

shomsome.

tous rubnets and protacenets, by their cartes and im-September ance.

OF SY

CO

the n will n

This

to the

to pi

(whice of per

Witne

thefe

amon would

conti tolera

mand

ing, of G

Chris

it, in

nifhn

the 1

guilti

in va

12.

quity

py m cred often

there dang to be

equa

REGER

11

# ty, who feek any knowledge, or cure help or affifiance, from the chem. 12 (radmatqaZ by making ale

ance,
ig use

in by

made

high

2dly.

the

ams,

ferve

open

jod.

faith

adly.

ting

n in

his

flat-

ning

or or

r of

irch

h of

e of

ead,

ith-

ave

his

rith

September

On bonouring God's boly name.

CONSIDER first, those words of the divine commandment, Exod. xx. 7. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take his name in vain. This commandment obliges us to thew all respect to the holy name of the Lord our God; and not to profane it by the heinous crimes of blasphemy (which flies in the face of God's infinite majesty) or of perjury, (which infults his truth, and makes him witness to a lie.) O let not such dreadful evils as these be ever found in the inheritance of Christ, or amongst the professors of the Christian name! It would be wonderful if any nation were fuffered to continue upon earth, that should encourage, or even tolerate fuch monstrous guilt. Moreover this commandment forbids also all profane swearing and cursing, and all other irreverent use of the sacred name of God. Ah! how common is this guilt amongst Christians! And how dismal are the consequences of it, in the manifold judgments of God, inflicted in punishment of these sins, both in this world, and in the next! O true it is: The Lord will not hold him guiltless, that shall take the name of the Lord his God in vain. Hence the wiseman tells us Ecclus, xxiii. 12. A man that sweareth much shall be filled with iniquity, and a scourge shall not depart from his bouse.

Consider 2dly, the different ways by which unhappy mortals daily violate and profane God's most sacred name. How they swear by it, at every turn; often falsely, often unjustly, generally rashly; and thereby continually expose themselves to the evident danger of that most enormous sin, of calling in their God to be witness to their lies. Ah! how often do they with equal rashness and profaneness, by their curses and im-

precations, presume to cite his divine majesty, to serve them, in quality of executioner, to execute the dam. nation, which every humour, or passion of theirs pronounces against some or other of his creatures! How often in their madness do they pronounce the like sentence, and call for the like vengeance, even upon their own fouls? How often is the facred name of God, brought in, even by the better fort, without rime or reason, to express every passion, or emotion of their fouls? Alas what liberty is here taken. by these worms of the earth, with the tremendous majesty of the God of heaven! And shall all this pass unpunished? Oh! to what a low ebb is Christianity come, when fo many thousands of those that call themselves Christians, are more guilty by far of profaning the holy name of God, than either Turks or Pagans; and even glory in their guilt! And thou my foul, hast thou never gone into their counsel; or has thy glory never been in their affembly? O, fee thou detest all such wickedness; and reclaim as many as thou canst from these ways of death. And if at any time thou hearest God's holy name thus profaned, lift up thy heart to heaven, and join with all the quires of bleffed Spirits there, in adoration, praise and love of his divine majesty; to make what amends thou canst for all these outragess offered to the King of heaven.

Consider 3dly, that the great business of a Christian is to glorify the name of God, both by his tongue, and by his life. We glorify his holy name by the tongue, when we ever praise him, and extol his mercies; when our words and conversation are always directed to promote God's glory, and the edification of our neighbours. We glorify his holy name by our lives, when we live as becomes his children, and his people: when our light so shines before men, that they take occasion from hence to glorify our Father who is in heaven. For as it is written concerning wicked livers, that through them the name of God is blasphemed amongst the nations: so the lives of Gods

true fer and no by the others examp

Con the fut but wi ever p repair penite der of name.

C 8: a1 tal du God alfo f tified The day reft, was long Chri the recti were dem by prec gati com true servants are the sweet odour of Christ in every place: and not only give continual glory to God themselves. by the exercice of all virtues; but also bring many others to glorify him, by the efficacy of their

example.

ferve

lam-

pro-

How

fen-

pon

e of

1out

mo-

cen.

ma-

pass

nity

call

oroirks

hou

fel: 0,

as

And

hus

rith

on,

hat

to

ian

ue,

the

his

ays

ion

nuc

his

hat

her

ng

lis

ods

rue

COURT

Conclude to keep a great guard upon thyfelf, that for the future thou may it never use the holy name of God. but with respect and devotion. And as for whatsoever profanations, thou hast hitherto been guilty of, repair that guilt, to the best of thy power, with penitential tears, and by dedicating the whole remainder of thy life to procure the greater glory of God's name, and sinds wall a mow or 1 de bentinging

#### come, when to many thougands of those that call ong to ist ve September 25. and savishments

On keeping boly the Lord's day.

CONSIDER first, that divine precept: Remember thou keep holy the fabbath day. Exod. xx. 8: and reflect how just it is, that next to the capital duties, of acknowledging one only true and living God; and paying due respect to his name; we should also set aside one day at least in the week, to be sanctified to him, and to be spent in his divine worship. The particular appointment of the seventh day, as the day of God's rest, and the figure of our eternal rest, after the fix days labours of this transitory life, was but a part of the ceremonial law, which is no longer obligatory under the new covenant of Jesus Christ: and therefore the day has been changed into the first day of the week, to honour the Resurrection of the Son of God, by which he put as it were the finishing stroke to the great work of our redemption; and the glorious promulgation of his law, by the coming down of the Holy Ghoft. But the precept itself, as to its substance, and as to the obligation of dedicating, in a more particular manner, a competent portion of our days to the worthip of him, who in all reason might justly claim them all, is unchangeable

changeable, indispensable and eternal: and is here enforced with that word, Remember, not found in any of the other commandments, to inculcate the utmost importance of our strict observance of it. O tis true, that the religious keeping of these days, agreeably to the ordinance of God and his church, is the sovereign means to bring Christians, after their short labour

here, to their true and everlasting Sabbath.

Confider 2dly, that on these days (which we are commanded to keep holy) all fervile works, and profane employments are forbidden to Christians: lest their attention should be taken off from the wor-Thip of God; or their application to religious duties interrupted by their worldly occupations. But then if these kinds of works, which are otherwise commendable in themselves, and even obligatory at other times, are frictly forbid on these days, as hindrances of God's worship: how much more are all such criminal diversions, as are lawful at no time; and all those works of darkness and fin, which are fervile in the very worst of senses; because by them men serve the devil, and are far more taken off by them from their application to God, than by any other labour whatfoever? But Oh! how common are these finful profanations of the Lord's day! How many feem to have no other intention, in resting on this day from their usual employments, than to dedicate this holy time to vanity, floth, luxury, or fome other criminal passion, without giving any part of it to God? See, my foul, this be never thy practice: but if thou givest the other days of the week, to the world, to the business of thy calling, to working for thy temporal lively-hood; give God his day, to be employed in his fervice, in the bufiness of eternity, and in working for thy eternal salvation.

Consider 3dly, that all Christians are obliged on these days, to attend to the publick worship of God, in his church; and in particular to affist at the divine facrifice, in which we solemly celebrate the death and passion of the Son of God. Here we are to join with

him, a praise : we are for the to Go prayer whole on the crame of Ch vout b ploy a Alas! on by ther felves.

> Co and t by di fhall fancti fy the

them,

shall!

to Ging God whee Eph.

ture,

him,

him, and with his whole family, in paying adoration, praise and thanksgiving, to the Divine Majesty. Here we are to bewail our fins in his fight, and crave mercy for them, through Christs precious blood, here offered to God. Here we are to present through him our prayers and supplications, both for ourselves and for the whole world, before the throne of grace. We are also on these days to dispose our souls to receive, either sacramentally, or at least spiritually, the body and blood of Christ; to attend to the word of God; 'to read deyout books, to meditate on divine truths, and to employ a good part of our time in these spiritual exercices. Alas! how very little are these important duties thought on by too many Christians! How many will neither fanctify these days, in a proper manner, themselves, nor suffer their servants, or others that are about them, to fanctify them? And what a strict account shall they give for all these abuses another day !

Conclude to make it thy business, that thou at least, and thy house, may give to God what belongs to God, by duly serving him on his own day. This diligence shall entitle thee, and thine to his blessing: and thy sanctifying his day shall be a powerful means to fancti-

fy thec.

here

n any

tmoff

true,

c the

reign

boun

e are

pro-

left

wor-

uties

en if

men-

other

es of

imi-

d all

ferve

from

ours inful

n to rom

holy imi-

od ?

orld.

thy

em-

and

on

od,

vine

and

with

im,

### September 26.

Honour thy father and thy mother, &c.

CONSIDER first, that next to the precepts, that enforce those most essential duties, which we owe to God himself, follows the commandment of bonouring our parents, as well corporal as spiritual, under God, and all such as have from God a power over us, whether in church, or state. This says the Apostle Eph. vi. 2. is the first commandment with a promise: that it may be well with thee, and thou may's be longlived upon earth. Nothing could be more agreeable to nature, to reason, and to religion, than this divine pre-Vol. II.

cept. And we find by many instances, how much Gol takes to heart our strict observance of it: and how so verely he punishes, even in this life, the transgressor; as well by ordering in the law, such as are notoriously guilty in this kind, to be put to death without mercy as by the many dreadful judgments he often instance upon them. Christians, what is your comportment by your parents, &c. Is it dutiful, or undutiful? O never flatter yourselves, with the expectation of God's blessing, either in this world, or the next, if you are undutiful.

Confider 2dly, what this bonour means, which the law of God requires, from children to their parents. For does not merely confift in cringing and ceremony : but implies a fincere love, joined with respect and reverence; a ready obedience to their orders, where the no ways clash with the holy will, and law of God; and a perpetual disposition to afford them, or procure for them, all proper affiftances, as well in their corporal, as in their spiritual necessities; insomuch that our Lord will not allow of any gifts, made to himself, or to his temple, to the prejudice, of that honour and support which we owe to our parents. Matth. xv. 3. 4. 5.6. Christians, give ear to the admonitions of the Holy Ghost by the wife man, Ecclus iii: and learn from him what your duty is, to your parents and what the reward of your compliance with that duty. Honour thy father in work and word, and in all patience, that o bleffing may come upon thee from him, and his bleffing may remain in the latter end. The father's bleffing establisheth the houses of the children, but the mother's curse rooteth up the foundation. Son support the old age of thy father, and grieve him not in his life: and if his under-Randing fail, have patience with him, and despife him not, when thou art in thy strength ---- and in justia thou shalt be built up, and in the day of affliction thou thalt be remembred; and thy fins shall melt away, as the ice in the fair warm weather. And again. He that bonoureth his father, shall have joy in his own children; and in the day of his prayer be shall be heard. He that bonoureth nouret areth

Conf f pare ortion ommi reater relfare biolu rue, 1 well b heir heir ery c of the ninds hem. hey r reak ind d here, rom all th picty. Saint all ti up th their infpi and

fpect a ful whice too

too rity, rela

17900

noureth his father shall enjoy a long life, &c. He that areth the Lord bonoureth his parents, and will serve em, as bis masters, that brought bim into the world.

Consider 3dly, what the duty is, on the other hand, f parents with regard to their children; and so in proortion, of other superiors with regard to them, that are ommitted to their charge. For their obligation is reater than many apprehend; and their own eternal relfare, as well, as that of their children, or subjects, biolutely depends upon their discharge of it. It is rue, they are not to neglect the care of their temporal well being, ar far as is consistent with the safety of heir fouls; but they must take much more to heart, heir everlasting falvation; and therefore from their ery childhood, they must give them an early knowledge of their Christian duty, and instill into their tender hinds the fear and love of God: they must accustom hem to prayer, and must teach them how to pray: bey must make them sensible of the necessity of their reaking their own will, of their curbing their passions, ind denying themselves, if they would be happy, either, here, or bereafter. In a word, they must remove far, rom them all the occasions of fin; and procure them all the helps they can to establish them in Christian picty. O how easy it would be for parents to bring up saints for heaven, if they would be diligent in putting this in practice! But alas! how many rather train. up their children for hell, by abandoning them from their childhood to their own corrupt inclinations; and inspiring them with the maxims of the world, the flesh, and the devil?

Conclude to discharge thyself diligently of thy respective duty, whether of a child, or of a parent, of a subject, or of a superior, according to the station, in which God has placed thee. Pass not over this matter too flightly, in the examination of thy conscience; as too many do, who flatter themselves with a false security, whilst they live and die in the neglect of these great relative duties, in he for have for in his estimated

JESTHONONOG

that

ren; that

ureth

ch Go

low fe

reffors

oriously

mercy

inflict

nent to

never

s blef-

ou are

ch the

Fort

but i

e they

1; and

re for

poral,

Lord

to his

pport,

5. 6.

Holy

r him

le re-

ir thi

bat o

g may

Theth

oteth

y fa-

nder-

bim

### lans to understand, that this divine law was not only stigned to refra 7 c radmandage or, but also the

## athe defires cills to reak out into words of indignation

ONSIDER first, that this commandment doe not only forbid all wilful murther, unjust shedding of blood, beating, or doing any thing elfc, that may haften one's own, or any other persons death: but a fo all thoughts, that have any tendency that way, all wishes or defires of the death of any one, whether through malice or envy, or for fome temporal convemency, or interest; as also all manner of hatred, and rancour of heart, to any one living. For it is written, I John iii. 15. Whofoever hateth his brother is a murderer; and you know that no murderer bath eternal life abiding in him. Christians, look well to yourselves, and carefully examine into the true state of your interriour, in this respect. You have perhaps hitherto flattered yourselves, that you had nothing to reproach your conscience with, on the score of the horrible sin of much der: but have you never wilfully entertained any hatred envy or malice to your neighbours? If you have; know, that all this is like murder in the eyes of God. O take heed of living in any fuch malicious dispositions to any one person upon earth; lest you should be excluded thereby from any share in eternal life, to which murderers have no title. 10 03

Consider 2dly, how the Son of God himself has explained to us the extent of the obligation of this commandment, Matt. v. 21. &c. You have beard, faith he, that it was faid to them of old : Thou shall not kill; and who foever shall kill shall be in danger of the judgment. But I fay to your that who forver as angit with his brother shall be in danger of the judgment. And who foever shall fay to his brother Raça (al word expressing indignation or contempt) shall be in danger of the council (a higher and more fevere tribunal) and whosoever shall say, thou fool, shall be in danger of beil-September

ell-fire tians t efigne heart : or the ering rcon

njurie is ho comm ng hi Co himfe paffior revens Lord,

> be fe man l Heth doth don f burt when let en

of th bour. fins, in 6 man C

be no

the thou Oh rath WOL

the

ell-fire. By which our Lord would have all Chriians to understand, that this divine law was not only efigned to restrain the hand from killing, but also the eart from wilfully entertaining the paffion of anger, or the defires of revenge: and much more from fufering our wrath to break out into words of indignation r contempt; much less into down right affronts, and njuries, which might either rob our neighbour of is honour, or of the peace of his mind, or as it too commonly happens, of the grace of God, by provok-

ng him also to passion and sin.

Mans Le 9119119

1759

9119 10

TIME !

nt doe

edding

t may

but al-

ay, al

hether

conve-

d, and

ritten mur-

ial life

(elves)

inter-

ttered

CONmus

any

f you

eyes cious

you

ternal

374

s excom-

Taith

Shalt

er of

ingry

ment. word

nger

and

r of

bell-

Consider 3dly, how the Holy Ghost also declares simfelf in like manner against this murdering crime of affion and revenge, Ecclus xxviii. He that feeketh to revenge himself, saith he, shall find vengeance from the Lord, and be will furely keep his fins in remembrance - One man keepeth anger against another; and doth be feek to be bealed by God? He hath no mercy on a man like himself, and doth he intreat for his own sins? He that is but flesh nourisheth anger, and with what face deth he ofk forgiveness of God? Who shall obtain pardon for his fins? - - - Forgive thy neighbour if he have burt thee, and then shall thy fins be forgiven to thee when thou prayeft. - - - Romember thy last things, and let enmity cease - - - Remember the fear of God, and be not angry with thy neighbour. Remember the covenant of the most High, and overlook the ignorance of thy neighbour. Refrain from Strife, and thou Shalt diminish thy fins, &c. O let us imprint these divine lessons deep in our fouls, and we shall fulfil this great commandment.o nom

Conclude if thou defireft to keep thyfelf far from the guilt of murder, to banish far from thy soul every thought, that has any tendency to malice or revenge: O learn from the doctrine and practice of thy Saviour, rather to fuffer in thy person, in thy honour, or in thy worldly goods, than by feeking revenge, to endanger the lois of thy foul, by loing thy God, and his grace.

of the council (a higher and more fevere tribunal) and substaction that tay then facts, feat be in danger of September s many of Gods subjects from their alleg

## September 28.

On spiritual murder.

high treafons againff the ONSIDER first, that there is another kind of murder, befides that which destroys the body, viz. the murdering of the foul, by bringing upon it the death of fin. A crime most heinous in the eyes of God; and most pernicious to the fouls of men; and yet most common amongst Christians. Of this kind of murder the devil was the first author; by whose envy death came into the world: Wifd. ii. 24. and who was a murderer from the beginning, John viii. 44. by drawing man into deadly fin. And all they follow him, and are on bis side, and even take him for their father, who feek to fulfil his defires, by involving their neighbours in the guilt of fin, which when compleated begetteth death. fames i. 15. Ah! how common are these kinds of murders! and how many ways are they daily committed? by alluring or enticing others to evil; by word, or work; dress or carriage; or by provoking them to it; or by teaching them the evil they knew not before; or by engaging them in dangerous diversions, and conversations; or, which is the most common of all, by authorizing fin, and encouraging, and inviting men to the committing of it, by bad example. And what is all this, but murdering as many fouls, as there are perfons, to whom one has voluntarily given occasion of mortal fin.

Consider 2dly, how grievious a crime this murdering of souls must be in the fight of God: since it deseats, as much as lies in man, the great business, for which God sent his own Son upon earth, viz. the salvation of souls, which he takes so much to heart. It daringly promotes the inte restof satan, that arch-rebel, and sets up his standard against that of Christ: it encourages deluded mortals to sollow that enemy of God and man, rather than their Creator and Redeemer: it debauches

draws cious death whom high fold, traite most them your espec fatar

as ma

of ma it o ma dil do kil is

tual

chie

brin

plo ho fo de de

CO

br

ti b n

a

IN THE

dearin

10019

high

ind of

, Viz. death

God:

moft

urder came

man

are on feek

in the leath.

ds of

com-

word, m to

fore;

con-, by

en to

nat is

per-

mor-

ering

eats,

hich

ation

ingly and

ages

nan, ches

as

as many of Gods subjects from their allegiance, as it draws fouls into fin: it even treads under foot the precious blood of Chrift, and makes void his paffion and death, by caufing those souls to perish eternally, for whom Christ died. What a complication is here of high treasons against the Divine Majesty! How manifold, and how enormous a guilt! And what can such traitors and murderers as these expect from God, but the most dreadful of all judgments, if they don't prevent them, by a speedy and serious conversion, and by endeavouring to make the best reparation they are able; especially by reclaiming as many souls as they can from

fatan and fin, and reconciling them to God.

Consider 3dly the grievousness of this evil of spiritual murder, from another head; that is from the mifchief it does to man; and the difmal consequences it brings after it, both for time and eternity. The murder of the body is certainly a most heinous sin, and one of the greatest that can be committed between man and man; it even cries to heaven for vengeance. But then it only reaches the body, which is the meaner part of man, and which by its condition must otherwise speedily perish: it does not touch the immortal foul; it does not extend to eternity. But spiritual murder kills the foul, by robbing it of the grace of God, which is its true life; it separates the foul from God, and condemns it to an eternal separation from him; it brings upon it a fecond and everlasting death; it plunges both foul and body into the flames of hell. how loudly then must the blood of so many unhappy fouls, which are daily fent to hell by these spiritual murders, cry to heaven for vengeance against their murderers! II. sonit : toil to

Conclude to look well to thyfelf that thou never have any share in this enormous guilt of spiritual murder, by giving occasion to any other's fin. For why should thou thus declare war against heaven; thrust thy neighbours fouls into hell; and bring upon thy own head a multiplied dainnation; even as many hells, as thou haft drawn fouls into fin?

### out first coming to the use of realons and preferred September 29. On Michaelmas Day.

ONSIDER first, that on this day, the church of God celebrates the festival of St. Michael, and of all the heavenly host of Angels and Archangels, Cherubims and Seraphims, and the rest of the orders of bleffed spirits. Wherefore the devotion of this day, is: First to join with all these heavenly quires, in giving glory, praise and thanksgiving to God: who created these angelick spirits to glorify him; and who has infpired them all with an unspeakable love for us; and has fent them to minister for us, in order to our receiving the inheritance of falvation. Heb. i. 14. 2dly we ought on this day to congratulate with these heavenly citizens, and their great leader St. Michael; these friends of God, and of ours; and to rejoice in their eternal happiness. 3dly, we ought to affociate ourfelves with them, in order jointly to promote the common cause of our common master; that is, the greater glory of God, and the advancement of his divine fervice and love; and with them to fight his battles against the devil, and his rebel-angels. O Christians, how happy, how glorious is this cause, in which both we and they are engaged! And how advantageous is it for us, to have such auxiliaries in this great warfare!

Confider 2dly, what lessons we have to learn, from the behaviour of these blessed spirits, from the first moment of their creation; and what we are to imitate inthem. They no sooner received their being, but they turned to their Creator, by adoration and love; and dedicated themselves eternally to him. We were made for the same end as they were; that is, to glorify God; and like them, were strictly obliged to turn to our Creator, as foon as we were capable of knowing him, and to dedicate our whole being to his love and fervice. But have we done to? Have we not rather like Lucifer, and his aflociates, turned away from God, at

our

ever perp

wha alw

hon

glo

tate

in

gre

are

me

XY1 effe

caf

dre

fha Tł

der

25

foc ou

the

OV pa

rit

cle

VI

th

XX

CE

th

our first coming to the use of reason, and preferred every empty toy before him? The good Angels are perpetually attentive to God; wheresoever they are, or whatever they are about; their eye, and their heart is always upon him: they are perpetually jealous of his honour, and ever labouring to procure, not their own glory, but the glory of their great king. Do we imitate them? Is the eye of our soul turned towards God in all our employments? Are we always seeking his greater glory? If so, like the Angels, wheresoever we are, and whatsoever we are doing, we shall in some measure have heaven with us, even here upon earth.

Confider 3dly, from the gospel of this day, St. Matt. xyin. what kind of exercices of virtue, are to bring us effectually to the eternal fociety of the Angels. We must be converted from the corruption of pride, which cast the devil out of heaven, and become as little children, by innocence and humility, or we shall have no share with the good Angels in the kingdom of heaven. There is no room for pride in that bleffed fociety: the devil is the king over all the children of pride. Job xli. 25. There is no room there, for any that wilfully afsociate themselves with the rebels, (that have been cast out from thence) by corrupting others; or fuffering themselves to be corrupted, and drawn away from their allegiance; by giving, or taking scandal against their own fouls. The true way to arrive at the happy company of the Angels, is humility, innocence, and purity. If we would come amongst them, we must cleanse ourselves from all desilement of the sless, and of the spirit, perfecting holiness in the fear of God. 2 Cor. VII. 1. For nothing that is defiled, shall enter into that bleffed city, where they dwell forever. Revel. edicated them elves eternally to him. We were 2. aixx

Conclude, so to honour St. Michael, and all the good. Angels, as to imitate their fidelity to their God; their constant attention to promote his glory; and their constant opposition to all the enterprizes of his enemy. The name of Michael fignishes, who is like God? Let this be your motto in all your spiritual warfare: at all

Lifo

TIT 7230

199101

rch of

nd of Che-

rs of

day,

giv-

is in-

and

v we

enly

their

our-

017

fer-

unft

wor

we for

om

no-

in-

hey

and

ade

ea-

nd

ce.

Ci-

20

ur

times

times stick close to God, and he will stick close to you; prefer his honour before all other considerations; and he will speedily crush satan under your feet: yea, he will enable you to walk upon the asp, and upon the basilish, and to tread upon the lion and the dragon. Ps. xxx: and nothing shall have power to hurt you.

## September 30.

her not commit adulters have i

Thou shalt not commit adultery.

CONSIDER first, that by this commandment, is forbidden in the first place the heinque crime of adultery: as not only directly contrary to chaffity, but to justice also, in the highest degree; as carrying with it one of the greatest injuries, that can be done to one's neighbour; and violating an indefealible right, confirmed to him by the law of God, and of nature; and withal profaning the fanctity of the matrimonial contract, and breaking through the solemn vows, of mube the only erime here named, it not being necesfary to reckon up in particular all the thameful fins of luft, yet it is not the only evil forbidden by this commandment; which moreover condemns and prohibits all manner of uncleannesses, whether committed by, or with, married perfons, or fingle; and much more all other unnatural fins of luft, committed upon onefelf, or with any other; as also all abuses of the marriage bed, by any liberties contrary to the fanctity of it, or disagreeable to the end of this holy institution. O how odious are all these impurities, in the fight of God, and his holy angels, before whose eyes they are committed! What dreadful judgments have they often drawn down from heaven! What black and filthy flames are prepared for the punishment of them in hell! O my foul, let us ever fly and abhor all these abominations!

Consider 2dly, that by this commandment, (as explained by our Lord himself St. Matt. v. 27, 28. &c.)

are

are no

nefs;

have

crime

every

faith Malt

comm

woul we n

deat

cover

muci

adds

muc

difc

den

ligh

not Ep

mot

Etic

by

an

da

nie

fic

CO

ar

u

C

YOU:

and

e will

filifk.

and

o deni

e and

3 7575

internal

nt, is

ne of

out to

th it

one's

con-

and

Con-

mu-

ltery

ecel-

ns of

on-

ibits

all

lage

or or

how

and

ted!

nwo

pre-

oul,

ex-

5 c.)

are

are not only forbidden all those groffer fins of uncleanness; but also all other kinds of immodesties, which have any manner of tendency towards those greater crimes, even to every wanton glance of the eye, and every impure inclination of the heart. You have heard. faith our Lord, that is was faid to them of old, Thou halt not commit adultery : but I fay to you, that who foever looketh on a woman to luft after her, bath already committed adultery with her in his heart. If then we would be truly chaft, as the divine law commands us. we must, with holy Job, put a restraint both upon our eves, and upon our thoughts and imaginations, left death enter into our fouls by those windows. I made a covenant, faith he, with my eyes, that I would not fo much as think upon a virgin. Job xxxi. 4. left, as he adds. God above should have no part in him. How much more does this commandment forbid all loofe discourse, unchast words and songs: which not only demonstrate a corrupted heart, in them, that take delight in talking of fuch matters, which St. Paul would not have fo much as once named amongst Christians Eph. v. 3. (for out of the abundance of the beart the mouth speaketh. Matt. xii. 34.) but also spread the infection amongst their neighbours, to corrupt them also. by filling their minds and hearts with foul imaginations, and impure affections? O how common, and how dreadful is this evil! and how many fouls owe their damnation to it! Ah! it is too true, that evil communications corrupt good manners; and that thousands of Christians lose their innocence, and are made a facrifice to Satan, by means of such lewd discourses, and corrupt conversations.

Confider 3dly, that if this commandment is defigned to lay a reftraint upon our eyes, upon our thoughts and imaginations, upon our wishes and defires, and upon our words and conversations; how much more upon our actions; by condemning and prohibiting all carnal liberties, all wanton play, all undecent touches, all immodest embraces &c. all which violently tend to defile both foul and body with lust? O Christians de-

ceive

ceive not yourselves: all these liberties are criminal; and as such are lowely condemned in the word of God, Gal. v. 19. and Eph. v. 3. 4. as absolutely excluding all that are guilty of them from any inheritance in the

kingdom of God.

Conclude, if you defire to have any share in Christ and in his eternal inheritance, to keep your fouls and bodies pure from the defilements of luft. In order thereunto, be exact in observing the rule our Lord has given you, Matt. v. 29. 30. viz. of retrenching all occasions, that may expose you to the danger of luft, however agreeable, or dear they may be to your natural inclinations; or however necessary, they may feem to you. For what can be more dear or necessary than a hand or an eye? And yet we must part with these, rather than lofe our fouls. Apply this rule to all fuch company or conversation, to all such books or entertainments, to all fuch plays or diversions, to all fuch thews or comedies, as are apt to fill your minds with impure thoughts, or otherwise to endanger your chastity; and let neither the example, nor the invitations and persuasions, nor the authority of any one living, prevail on you to transgress this divine rule; or to fling yourfelves into the jaws of this infernal dragon of luft; which in all fuch places and occasions, lyes in wait to devour your fouls.

#### October 1.

#### Thou Shalt not Steal.

CONSIDER first, that by this commandment, God forbids all manner of wrong to our neighbour, in his goods, rights, or worldly possessions; whether by open violence, or by fraud; by stealing, or by overreaching; by cheating in buying, or in selling, or in any other bargain; by keeping from him what is his, or not giving him his dues; or not paying just debts; or by any extorsion whatsoever; or any usury in the loan of money, or other things; or by putting

ng s a dem and hear whi

ion

not poo vine man wor

hon

how with close from that was

claiming ing eaf

alli

me nei tio

rei gir mi tin

fin ye it

im to any unjust charges; or by spoiling, or damagng what belongs to him. In all these cases there s an injustice committed, which is not only contemned by this divine precept, but by the natural, and eternal law, written from the beginning in the heart of man; and by that great principle of morality, which forbids us to do by any other, what we would not have done to us. And yet how many ways are poor mortals daily guilty of breaking through this divine and eternal law, for the fake of this wretched mammion of worldly interest, the great god of this world; and that in spite both of law, and gospel, honour, and honefty, conscience, and religion? And how often do they affect to deceive themselves herein with vain pleas and pretexts, invented on purpose to cloak their guilt, and to hide it, if possible, not only from others, but also from their own consciences; that fo they may go on without disturbance in the way that leads to death, by perswading themselves that all is right. But God is not to be deceived, who has declared that the unjust shall never possess bis kingdom. 1. Cor. vi. q. O. Examine yourselves, Christians, impartially, upon this head of justice in your dealings with your neighbours: for there is nothing more easy than for you to deceive yourselves herein; the confequences of which would be most dreadful to your fouls.

Consider 2dly, that every breach of this commandment, by any one of these ways of wronging one's neighbour, is always followed with the strict obligation of making restitution, or of repairing, to the sull, the loss or damage he has suffered: without which restitution or reparation the crime shall never be forgiven. And how sew think of this? Alas! how many of these restitutions will be to be made, when time shall be no more: and when that which has been neglected on earth, shall be exacted in hell. Ah! sinners, what a load then have you charged upon your own shoulders, by your injustices? And how is it possible you should think so little of discharging Vol. II.

of luft, natural cem to than a thefe, all fuch enterall fuch imparity; ns and prevail your-luft; vait to

riminal

of God

xcluding

e in the

Christ.

uls and

n order

ord has

ning all

ment, leighions; g, or lling, hat is just just usury atting him have it not in your power to make this reflictation; you cannot deceive the all-feeing eye, of him, who clearly discerns how much you might do, if you would but retrench all superfluities in your expences; and would truly take to heart this necessary duty of satisfying justice in the first place; and would use all

possible industry and labour for that end.

Consider 3dly, that though all injustice in general be hateful in the fight of God, there are some branches of it in particular, which more lowdly cry to heaven for vengeance: and more especially such a tend to oppress the poor, by usury, or extorsion; or by making a handle of their necessity, to raise to them the price of the things they want, or by defrauding them of their wages, or hire; or otherwife taking, or keeping from them, that which belongs to them. O how heinous are all these fins in the eyes of him, who is the father of the poor? They are like murder in his fight. There is a curse entailed upon all fuch substance, as is gathered together, by oppressing his children. And so there is upon all facrilegious rapines, by which the church, or temple of God, or his ministers, are defrauded of what is their due; or by which pious foundations, or donation are diverted from the uses of religion, to profane uses. In all fuch cases God looks upon the wrong as done to himself, and will certainly revenge it, both here and hereafter. All that gold which is brought in to the coffers, by robbing, either the poor, or the church, shall not only moulder away itself, but shall consume all the rest it shall find there, together with the mafter of it.

Conclude to beware of all manner of injustice; and to keep off at the geatest distance possible from it, as a mortal enemy, both to thy temporal and eternal welfare. Take heed less the love of that idol mammon should at any time impose upon thee, in this regard: thou art never secure from danger, as long as that idol is not cast out of thy heart. For as the

Angel

5 2

visem nore v ven b

> hirou benefi ippoi to gu

> lubje nor bath thy r dash heed

eterr

I father Are then Exc

thee of us eve

and

mi in of

do mi viseman affures us. Eccus. x. 10. There is not a nore wicked thing than to love money : for such a one setteth ven bis own foul to fale. would but retrench all superfluities in your expences

# fatisfying justice in 1. c. redotto and would use fatisfying justice in the contract of the state of the contract of the contr

## On our guardian Angels.

ONSIDER first, that this day is fet aside by the church, to glorify God, and to give him thanks, hrough Jesus Christ his Son, for that inestimable benefit of his divine goodness, by which he has appointed his heavenly spirits, to attend on us, and o guard us, during this pilgrimage of our mortality, ill they bring us home to himself, and to a happy eternity. Give ear to the word of God on this ubject. Pf. xc. There shall no evil come to thee: nor shall the scourge come near thy dwelling. For he bath given his Angels charge over thee, to keep thee in all thy ways: In their hands they shall bear thee up, left thou dash thy foot against a stone. St. Matt. xviii, Take beed that you despise not one of these little ones; for I say to you, that their Angels in beaven always see the face of my Father who is in heaven. Hebr, i. Are they not all ministring spirits, fent to minister for them, who shall receive the inheritance of falvation, Exodus xxiii. Behold I will fend my Angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place, that I have prepared. Take notice of him, and hear his voice, &c. Yes Christians, let us attend to these our heavenly guardians, who are ever inviting us to the love and fervice of our God, and inspiring us with pious thoughts to this effect; and with their affistance we shall defeat all our enemies, and make our way fafely to our eternal country. in spite of all the opposition of hell: according to that of Exod. xxiii. 22. If thou wilt hear his voice, and do all that I speak, I will he an enemy to thy enemies, and will afflict them that afflict thee : and my Angel

ves you tution: m, who if you ences;

duty of use all general

e bran-Cry to fuch as orfion; raile to by deotherch be-

fins in They fe engether, pon all temple hat is

donaprofane Wrong t, both rought

poor, itself, e, to-

; and it, as ternal mamn this

ong as s the WileAngel shall go before thee, and shall bring thee in, the promised land, the figure of the heavenly Comann.

tha

in

an

ha

TI

ke

us.

po

fol

fha

he

C

fil

our

rifi

ribu

ers,

refs

fron

hell

ope

(w)

Crir

wit

wit goo

and

bou by

rep

of

lad:

Confider 2dly, with St. Bernard, (writing on those words, he hath given his Angels charge over thee) the wonders of God's bounty and love for us, express in this commission given to his Angels. For wh is it that has given this charge? To whom? whom? And what is the charge he has given? let us think well on this grand commission : letu · lay it up diligently in our memory. Who has given this charge? Whose Angels are they? Whose will do they obey? He has given his Angels a charge over the to keep thee in all thy ways : nor do they flick, in bear thee up in their hands. 'Tis then the fovereign majesty has given a charge to Angels: yea to his own Angels he has given a charge: to those sublime fpirits, fo happy, fo nearly adhering to himfell, and to his own domesticks, he has given a charge of thee. And who art thou? What is man that that art mindful of him? or the son of man, that that ' makest any account of him?' As if man were not rottenness, and the son of man a worm. And what is this commission he has given his Angels concerning thee? Even to be thy guardians, O won-' derful condescension! O truly great affection of ' charity!' Confider 3dly, with the fame Saint, What reve

Consider 3dly, with the same Saint, What reverence, what devotion, what considence, this saying, that God has given his Angels a charge over the to keep thee in all thy ways, ought to inspire thee with: a reverence for their presence; a devotion for their benevolence; a considence for their guardianship. Walk cautiously, as having the Angels always in thy company; who according to their commission, are with thee in all thy ways. In every place, in every corner, have respect to thy Angels Never dare to do that in his presence, which thouse wouldst not dare to do before me. In God, then my brethren, let us affectionately love his Angels, and

that are to be one day joint heirs with us, but in the mean time are appointed by our Father, and fet over us, as tutors and governors. have we to fear under fuch guardians as thefe? They can neither be overcome, nor deceived, who keep us in all our ways; much less can they deceive us. They are faithful, they are wife, they are powerful; what are we affraid of? Let us only follow them, let us flick close to them, and we shall abide under the protection of the God of heaven. A W . viorusin

Conclude to follow in practice these prescriptions of this great Saint: and, as he adds in the fame difourie, when at any time we perceive a temptation rifing, or we are threatened with any grievous ribulation, let us call upon these our heavenly keepers, our guides, our helpers in due time, in difres; and we shall experience a powerful affistance from them, superiour to all the power of earth and and who are though to have is man that, list

### October 3.

him? or the you of man, that the

Thou shalt not bear false witness against thy neighbour.

ONSIDER first, that by this commandment, is not only forbidden all falfe testimony given in open court, or before a magistrate, against any one; (which is usually accompanied with another greater crime, viz. that of perjury, or false swearing; if not with that of robbery, or murder also, when the false witness is the occasion of the loss of any one's good's or life) but also all manner of private flanders, and lies; and all other ways of injuring one's neighbour by words; either in his character and good name, by backbiting and detraction; or in his honour, by reproaches and affronts; or by taking away the peace of his mind, by scoffs and derision; or by robbing etha! him

ee in, enly C

on thois hee) the expressed For who om ? ven? 0 n : letw as given ofe wil ver the flick, # overeign his own

harge of bat thou hat thou vere not d what ls con-) wontion of

**fublime** 

himfelf,

t reveis fayver thu infpire a devoor their Angels they even Angel. h thou en my engels

6 that

him of his friends, by whispering and talebearing; orb promoting misunderstanding, and quarrels between him and his neighbours. An evil to odious in the fight of God, that the wiseman affures us Prov. vi. 16, that bis foul detests it. All these crimes are condemned by this commandment; and by the eternal and natural law, written in the heart of man : all of them are directly opposite both to charity, and to justice, and to that great rule of life, not to do by others, what we would not have them to do by All of them bring with them a strict obligation, even under pain of damnation (if the injury have been considerable) of making restitution or satisfaction: and yet how feldom is this put in practice? Ah how common are these injustices of the tongue; and how dreadful are the confequences of them both in time

and eternity!

Confider 2dly, more in particular the heinoufness of the sin of detraction, which is so common in the world; and which makes up so great a part of the conversation of worldlings. And yet at every blow, fays St. Francis de Sales, it gives three mortal wounds: first to the soul of the detracter; then to the reputation of the person detracted; and thirdly, to the consciences of the hearers, by drawing as many of them into fin, as are delighted with hearing the detraction; and much more if they encourage it, and contribute to propagate it, by publishing it to others. The detracter himself is like a thief or a robber, who takes away his neighbour's character, or good name: yea, he is so much worse than a thief or a robber, as a person's character or good name is more valuable to him, than his worldly substance; which also he is in danger to lose, when he loses his charac-Now as in matters of theft or robbery, 'tis commonly faid, the receiver is as bad as the thief: fo in matters of detraction, he that willingly hears the detractor, whilst he is robbing his neighbour of his reputation, is like the receiver, and partakes in the guilt of the robbery. And are Christians aware of this?

Do

vet

or ta

fenfi

wer

(

com

ing

only

his

or t

thir

by

mig

furi

pub

in f

gric

oni

nei

vio

nar

feit

gui

wo

fen

of

no

the

the

me

YO

ro

Do

Do they examine their conscience upon this head? And yet their souls are here at stake. O how few detracters, or talebearers would there be, if men were once made sensible, that their unjust and uncharitable discourses

were disagreeable to their hearers!

orby Ex

et ween

in the

re con-

eternal

an : all

y, and to do

do by

obliga.

y have

h how

d how

n time

inouf-

mmon

a part every

nortal

en to

irdly,

many ng the

, and

thers.

bber.

good

or a

more

which

arac.

bief:

s the

f his

the

his?

Do

'tis

Confider 3dly, that the fin of detraction may be committed, and confequently the obligation of repairing ones neighbours good name, may be incurred, not only by publishing down right flanders, and lies, againft his reputation; but also by charging him upon hearfay, or upon ones own fuspicions, or rash judgments, with things, if not false, at least doubtful and uncertain; or by magnifying his guilt, and imputing to malice, what might be no more than frailty, or surprize; or by cenfuring his intentions, in his good works; or even by publishing, without necessity, his real crimes, or defects, in fuch circumstances, when his character is thereby grievously hurt. Because in all these cases, one does not only fin against charity, which obliges us to love our neighbours as ourselves; but also against justice, by violating the right our neighbour has, that his good name should be preserved, as long as he has not forfeited it, by any publick crime. O Christians do but guide you selves by that golden rule, of doing as you would be done by; and you will avoid all these fins, which fend fo many fouls to hell.

Conclude to examine yourselves well upon the subject of the sins against this commandment, that you may not be imposed upon, by the too common practice of them that live and die, with little or no remorse, under the guilt of the daily breach of this divine law. O remember that custom and example will be no excuse for you, if you walk along with the croud, in the broad

road, that leads to destruction.

commonly faid, the receiver is as had as the things of in matters of detraction, he that willingly hears the detractor, whilf he is robbing his neighbour of his reputation, is like the receiver, and partakes in the resistence of this cobbery. And are Christians aware of this cobbery.

### October 4.

#### On rash judgment.

ONSIDER first, that this commandment is also violated by the sin of rash judgment, which robs ones neighbour of his effeem and reputation; if not with regard to others, by publishing to them, the fuspicions we have conceived, or the judgment we make to his difadvantage; at least within our own breaft, by despising and condemning him there. O how much is this crime (when fully voluntary, and deliberate) condemned by the word of God! O how contrary it is to all Christian charity ! Judge not, faith our Lord, Luke vi. 37. and you shall not be judged: condemn not, and you shall not be condemned. Why doft thou judge thy brother? faith St. Paul, Rom. xiv. 10. or why dost thou despise thy brother? For we shall all fland before the judgment feat of Christ, and every one of us shall render account to God for himself. Let us not therefore judge one another any more. And again, 1 Cor. iv. 4, 5. He that judgeth is the Lord : Therefore judge not before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts. And again, Rom. xiv. who art thou that judgest the servant of another? It is to his own mafter he must stand or fall. He that detracteth his brother, faith St. James, Chap. iv. 11. &c. or he that judgeth his brother, detracteth the law, and judgeth the law. There is one law giver and judge, that is able to destroy, and to deliver: but who art thou that judgest thy neighbour? O let us al ways attend to these divine admonitions, and fly rash judgment like death!

Consider 2dly, the injury, done by rash judgment, first to God himself, to whom all judgment belongs; by usurping his authority, in judging and condemning others, without his licence; and even presuming to claim his prerogative, of diving into the intentions

had

and

unl gui

unj

WI

any

jud

mi

mo

lity

ne

pe

A

an

cri

OV

th

fit

ne

m

ci

OI

la

14

tl

m

al

oh

iı

o

b

ŗ

2 TOLE bas

bussilng

ment is

which

ion; if

m, the

nt we

r own

re. 0

y, and

) how

faith

ulged:

by doft

V. 10.

all all

ry one

Let us

again,

refore

o both

, and

And

rvant

nd or

mes,

, de-

e law

ver :

et us

rash

nent,

igs;

ning

g to

ions and

and fecrets of hearts. Then the wrong that is done to one's neighbour, by passing sentence upon him unheard, and without fufficient knowledge of his guilt; (which way of proceeding would be highly unjust in any judge, or court whatsoever) and this without any sufficient authority over him, or observing any order of justice in his regard. Moreover rath judgment, when fully voluntary, is also highly criminal, upon account of it's opposition to those two most essential virtues of a Christian, charity and humility. For the rashly censuring and condemning one's neighbour must needs destroy charity: fince the property of charity is to think no evil. 11. Cor. xiii. 5. And how can it be otherwise, for charity is love: and love, so far from rashly imputing imaginary crimes to the beloved, is ever willing to overlook even real defects, when duty does not oblige to correct them. And as to humility, nothing can be more oppofite to it, than the despising and undervaluing ones neighbour, and secretly preferring one's felf before him, in one's own breaft: now this is commonly one of the chief ingredients in rash judgment.

Confider 3dly, that in order to overcome the vicious habit of judging rashly of one's neighbour, one must search out the root of this evil, and then lay the axe to the Toot, in order to cut it up. Raft judgments, in many persons spring from pride, and from their having too good an opinion of themselves; which makes them ever ready to believe the worst of others, and to censure them, in order to exalt themselves. In others the root of their rash judgments is the ill will, hatred, or envy, they bear to their neighbours, which inclines them to put always the worst construction on what they fay or do, and to cendemn their intentions, even in their best actions. Others, again, because they are evil themselves, judge ill of their neighbours by themselves. Others infine from the prelumption they have of their own wit, great talents and experience, arrogate to themselves a priviledge of passing their judgment upon every one, and yet proudly and

ein't

imagine, they are out of the danger of rashness, or injustice, in so doing: such is the considence they have in their own clear sightedness: though alas! it often pretends to discover the mote in another's eye, and sees not the beam in its own. The general reamedy for all rash judgments, from whatsoever source they proceed, is to have our eye always upon our selves, and upon our own faults; and to turn it away from our neighbours. To endeavour also to be sensible, how great an evil it is to judge, and condemn our neighbours; and how pernicious it is to our own souls; to make frequent acts of detestation of it; and to pray continually to our Lord to be delivered from it.

Conclude to guard against all manner of rash judgments, as being hateful to God, injurious to your neighbours, and destructive of the salvation of your own souls. The study and practice of charity and bumility is the sovereign means to get the victory over this pernicious evil.

## October 5.

On avoiding all manner of lies.

of lying is every where condemned in the word of God. Our Saviour tells us, John viii. 44. that the devil is a liar, and the father of lyes: and Apocalypse xxi. 6. that all liars shall have their portion in the pool burning with fire and brimstone, which is the second death. And the Holy Ghost assures us by the mouth of the wiseman, Prov. vi. 16. 17. that the Lord hateth a lying tongue, and Ch. xiv. 22. that lying lips are an abomination to the Lord: and Chap. xiii. 5. that the just shall hate a lying word, and Wild. i. 11. that the mouth that lyeth killith the soul, and Ecclus xx. 17. that even a thief is better than a man that is always lying: but that both of them shall inherit destruction, and v. 26, that a lie is a foul blot in a man, and v. 26. that

the

be me

their

many

and d

by th

to ou

hatef

and

are a

Ever

the !

to

God

him

can

othe

reve

or

eith

the

eve office and

for

car

and

die

W

w

Bi

or

fi

at

b

Co

the manners of lying men are without bonour, and that their confusion is with them without ceasing: besides many other texts against lyes and liars. O let us sly and detest this evil, which is thus frequently condemned by the Spirit of God, as hateful to him, and pernicious to our souls!

Confider adly, that the reason why lyes are so hateful to God, is because God is effentially Truth; and therefore as all lyes are opposite to Truth, they are all opposite to God, and cannot but offend him. Every known untruth, by reason of this opposition to the God of Truth, is effentially evil; and ought not to be committed for any confideration whatfoever. God himself cannot dispense with any one, or give him a licence to tell a lye; no more than he himself can lye. Some lyes indeed are more heinous than others; either because they more directly strike at revealed truths, or tend to degrade God and religion; or because of the injury they do to our neighbours, either in foul or body, goods or good name: and these are all mortal fins: but there is no lye whatsoever, not even such as are told in jest, or such as are officious, or for excuse, but what are essentially finful; and therefore ought not to be committed, not even for saving the whole world; because evil is not to be committed that good may come of it. Besides what good can be expected, from turning ones back upon Truth, and sheltering one's self in a Lye? O! let us rather die than thus offend the God of Truth.

Consider 3dly, that 'tis a dangerous thing for any Chiistian to make slight of telling a lye, though it were only a lye of vanity, or for an excuse; and without any design to prejudice one's neighbour. But it is still more dangerous to indulge one self in a habit or custom of telling this kind of lyes. For 'tis no small evil wilfully to dishonour the sovereign Truth at any time; and to lead ones neighbour into errour, by obtruding salse hood upon him for truth: but 'tis a very great evil to make nothing of entertaining a habit of wilfully offending God, by such lyes; and

this

that the

efs, or

they

las! it

s eve,

ral re-

fource

our.

away

e fen-

idemn

r own

; and

ivered

judg-

your f your

and

victo-

TORIN

theife a

vice

word

at the

alyple

e pool

Second

nouth

ateth

re an

at the

at the

. that

ying:

nd v.

this upon a notion that if one can but escape hell, it matters not how much one otherwise offends him. For how can such a habit as this be consistent with loving God above all things? Or how can there be any fecurity, fora foul that treats her God in this flighting manner? Oh no! let us not deceive our-felves: God is not to be mocked. Those that make flight of a habit of lyes, can never be friends of the God of Truth; nor reasonably expect to be eternally with him.

Conclude never to tell a known lye upon any account whatfoever, much less, for avoiding a little anger, or any other flight occasion. Nothing can justify a lye, not even the faving of one's life by it, because it is an offense to God; who ought not to

be offended, even to fave the whole world.

#### October 6.

Thou shalt not covet &c. dandi bwal

CONSIDER first, that after forbidding the fins, and injuries, committed by words or actions; God forbids also in these two last commandments, the fins of thoughts and defires; particularly with relation to avarice, and lust : Thou shalt not covet thy neighbours wife: Thou shalt not covet thy neighbour's goods. These two kinds of irregular desires and inclinations, suggested by the lust of the slesh, and by the love of the mammon of this world, are like a raging pestilence, which has infected the greatest part of mankind from the beginning: like another deluge, they even overflow the earth. Money and carnal pleasures are the two great idols set up by fatan, to confront the living God: to these men sacrifice their hearts and affections; the young by the concupiscence of the flesh, the old by the concupiscence of the eyes; and thus both old and young are for the most part debauched from the love and fervice of God, and made Laves to fin, and victims to hell. Ah! Christians never

thi

fre

ad

ey in

600

OU

of

Vi

pr

tu

al fir

CO

m A

fo

a

at

CO

ce

to

all

ho in

de

fir

pa

he

ev

hell.

him.

ftent

there

a this

our-

make

ds of

eter-

any

little

can

v it,

ot to

thut

19/15

fins.

ins;

ints,

re-

thy

ur's

in-

ke a

part

ige,

rnal

, to

heir

ence

and

de-

ade

ver ink think yourselves innocent, though you keep your hands from stealing, and your bodies from fornication or adultery, if you don't at the same time keep your eyes, and your hearts from coveting. Such you are in the sight of God, as your affections and desires are: if these are criminal, you cannot be innocent.

Confider 2dly, that by this precept, thou shalt not covet thy neighbours wife, we are commanded to fet a guard upon our thoughts, upon our hearts, upon our eyes, and upon all our other fenfes, that the fire of concupifcence may not make its way through any of those avenues into our fouls, to burn them here with luft, and with the dark flames of hell hereafter. Ah! what have we not to apprehend, from the depraved inclinations of our corrupt nature, if we don't turn away both our fenfes, and our imaginations, from all alluring objects, and thut thefe gates against the first suggestions of evil? How much more are all Christians bound to fly all such occasions, as expose them to a more evident and immediate danger, of lewd thoughts and defires; as a great part of modern comedies, balls, masquerades, &c. are known to do, more especially with relation to the younger fort. And yet alas! how few are there that are not too fond of these dangerous diversions, which are so near a kin to the pomps of fatan, which we renounced at our Baptism!

Consider 3dly, the necessity of restraining also the corrupt inclinations of that other branch of concupis-cence, which relates to our neighbours goods. In order to this, we must in the first place renounce, and detest all unjust desires; and such as any ways tend to withhold from our neighbour, or deprive him of what, in justice, belongs to him; as also all wishes of his death, that we may come at his possessions; all desires of publick or private calamities, for one's own particular advantage; &c. But then we must not stop here: we must lay the axe to the root of all these evils, which is the love of this mammon of iniquity; this unhappy vice of covetousness, which if it be not Vol. II.

if

th

to

OL

fai

fa

m

ar

CC

la

Ca

la

ac

cl

CI

p

10

fe

fa

le

n

S

fe

cut up, and cast out of the heart, will not suffer either justice, or grace long to reside there, according to that of the Apostle, I Timoth. vi. 9, 10. They that want to become rich, fall into temptation, and into the snare of the devil, and into many unprositable and hurtful desires, which drown men in destruction and perdition: for covetousness is the root of all evils.

Conclude to fight till death against both these branches of concupiscence; as capital enemies of the soul; which if not guarded against, and overcome, are capable of doing us infinitely more harm, than all the

devils in hell.

## abel bloom aw of October 7. To bon of God and of God an

#### On the precepts of the church.

CONSIDER first, that all Christians are under a strict obligation of keeping also the precepts, that is, the commandments of the church; because the law of God commands us so to do. Honour thy father and thy mother; is a commandment, which not only obliges us to obey them that are our parents according to the flesh, but also our spiritual parents, at least in matters spiritual; viz. the paftors of the church of Christ. To these Christ our Lord has faid, Luke x. 16: he that heareth you, beareth me, and he that despiseth you, despiseth me. these he has given the keys of the kingdom of beaven, with the power of binding and loofing. St. Matt. xvi. 19. xviii. 18. These be has fent as his Father fent bim. St. John xx. 21. With these he has promised to abide till the end of the world, St. Matt. xxviii. 20. These he has made his ministers, the stewards and difpenfers of his mysteries and sacraments, t Cor. iv. 1. and his ambaffadors. 2 Car. v. 20. These he has given us for pafters and teachers, Eph. iv. 11, 12. Gc. To these he has given the charge of our souls: and therefore the Apostle calls upon us, Hebr. xiii. not only to follow their faith, v. 7. but also to obey them, and to Submit ourselves to them, v. 17. O blessed obedience!

'Tis in vain to pretend to obey our Father in heaven, if we refuse to obey our mother the church.

Consider 2dly, the excellency of these precepts of the church, and their admirable tendency to bring us to God; by obliging us to fet afide fo many of our days for prayer and other religious duties; to humble ourselves so often, and to do penance for our fins, by fasting and abstinence; to frequent the facraments and facrifice of the church, &c. O these precepts are not mere human inventions, or injunctions: they have been dictated by the Spirit of God, which always resides, and prefides in the church; they are enacted by divine commission, and authority: they are generally speaking so many determinations of the divine law. law of God and of nature requires, that we should dedicate a confiderable part of our time to the divine worship: the precepts of the church point out the particular days we are to set aside for this end. The divine law calls upon us, to pay to our God, the homage of adoration, praife, and facrifice: the precepts of the church prescribe for this end the frequenting the great facrifice of the death of Christ, offered up to God in the holy mysteries. The law of God obliges us to do penance for our fins; to restrain our passions and lusts; to offer up pure and humble prayer to God: and consequently to fast and abstain, as far as shall be necesfary for us to answer these ends: the church by her precepts orders the times for this penitential exercise; lest if we were left to ourselves, we should wholly neglect it. The law of Christ ordains the confession of our fins, and the worthily receiving the facted communion: the precepts of the church require, under pain of excommunication, that this divine law should be complied with in fuch manner, as not to defer the confession of our fins beyond the year, nor to neglect the receiving the holy communion, at least at easter. See then, my foul, how necessary it is for thee to observe all these precepts of the church, in order to comply with the law and commandments of God. -normit car folies to them, v. 17. O bleshed obedience

r either

to that

t want

e frare ful de-

dition :

bran-

e foul;

re ca-

all the

Gimos

6 3183

under

, that

aw of

nd thy

us to

h, but

tual:

Christ

you,

To

aven,

. XVI.

Sent

ed to

20.

d di-

V. I.

iven

To

ere-

y to

ad to ice! Tis

Confider 3dly, the unhappy case of all such Chriffians, as despise these precepts of the church of Christ; alas! they despise in effect both Christ, and his Father, Luke x. 16. and will be treated accordingly at his tribunal. The wilful transgression of any one of these ordinances of God's church is certainly criminal in the fight of God: how much more the contempt of them? And what then must we think of the wretched state of fo many fouls, that make a practice of transgressing these laws of the church, by breaking through the rules prescribed by her decrees and constitutions, with regard to festivals, fasts and abstinences; or with regard to the frequentation of the facraments, at the times appointed? Ah! fuch undutiful children as these, that live in an habitual disobedience to God and his church, deferve not the name of children, or of catholick Christians; and without a fincere converfion from these their evil ways, must expect undoubted'y to be reckoned another day amongst heathens and unbelievers.

exte

to I

efte

and

VICE

and

am

dig

fee

ten

glo

otl

he

W

an

us

of

h

0

b

h

b

r

Conclude to observe religiously the laws and ordinances of the church of God; and to see they be religiously observed by all under your care. If there be a necessity at any time of your being dispensed with in any of these church laws, go to your passors for this dispensation; but presume not to dispense with your-felves. Only the passors of the church, can dispense in the precepts of the church.

wiff up in outlive, with this imaginary excellence, tally, by highly 1.8a redolf. Outling outlives, for

on the or a so on the wice of pride. I see so alted to

ONSIDER first, that pride is an inordinate delight and complacency in one's own self, by occasion of some real or imaginary excellency, which we have, or pretend to have, either in wirtue, or grace, or knowledge, or in any other goods, or qualities, whether external

Chri-

Christ:

s Fa-

gly at

one of

crimi-

con-

of the

actice

aking

onsti-

nces;

nents,

ildren

God

n, or

nver-

un-

hea-

ordi-

reli-

be a

th in

this

our-

enle

01 10

1015

1 :

JAR.VE

nate

or a

fion

ave,

SW2

rnal

external or internal, confidered merely, as the means to make us excell, and as fuch puffing us up with felfesteem, and causing us to prefer ourselves before others, This pride is the mother of all and to despise others. vices, but more especially of ambition, presumption, and vain glory; from which it differs only in this, that ambition aims at excelling in the way of honour and dignity, and in being fet above others; prefumption feeks to excell, in the way of great atchievements, attempted upon confidence of one's own strength; vain glory pretends to excellence in the way of glory, that is, in the way of being known, praised, and esteemed by others: but pride looks chiefly at herfelf, and fets up her own proper felf-excellence for her idol; which she worships, loves, esteems, and defires above all things; and to which the facrifices all things elfe. O deliver us, dear Lord, from this enormous evil, the first-born of Satan, and the original parent both of death and hell.

Confider 2dly, that St. Gregory (L. 23. Mor. c. 4.) distinguishes in pride, four different kinds; or four ways, of being guilty of this worst of vices. First, by attributing to one felf, and not to God, the good things we have from him, either of nature, or of grace. 2dly, by ascribing at least to one's own merits, what we have received from God, and not giving him the whole glory. 3dly, by conceiting ourselves to have graces, talents, or perfections, which indeed we have not, and being pufft up in ourselves with this imaginary excellence. 4thly, by highly esteeming, and valuing ourselves, for thegraces, or good qualities we really have; and applauding ourselves in such manner in them, as to affect to have them to ourselves alone, and to despise others, or envy them the like accomplishments. All these, in their nature, are mortal fins, when fully confented to; and are of the worst kind of mortal fins: because of all the seven capital vices, pride is acknowledged by divines to be the worft, by reason of its extream oppofition to God, in fetting itieli up, as it were in his place, and fatan like, lifting up its head against him; and affecting a felf-excellence, which belongs to God alone. Hence as we learn from the Apostle, Rem. i. the proud have often been delivered up, and abandoned by God to a reprobate sense, and suffered to fall even into the most shameful and unnatural lusts, in punishment of their self-conceit. O how enormous then must the vice of pride be in the eyes of God, when the falling into fuch abominations as thefe is the

punishment of it!

Confider 3dly, that pride is a mortal fin, not only when one directly incurs the guilt, of any of those four kinds or ways, mentioned by St. Gregory, by one's own deliberate judgment, and will; (at least as often as the matter is of moment); but also when one incurs the guilt of any of them indirectly, or equivalently: by taking fuch complacency in one felf, or carrying one felf in fuch manner to others, as if one judged one felf to have, or defired that others should judge one to have, any excellency, or perfection of one felf, and not from God. As also when our affection, or inclination to our own excellence, or the conceit we have of it, is joined with a great irreverence, or injury to God, or a confiderable contempt of our neighbour, or detriment to him: or again when through the love, or conceit we have of our own excellence, we withdraw ourselves from the subjection we owe to God, and his holy law, or to the authority of superiors established by him. Ah! how common are all these sins! How many ways are poor unhappy mortals daily guilty of this highest of treasons against the Divine Majesty! And how dreadful are the consequences of this guilt, both in time and eternity!

Conclude to examine well thy conscience upon this head of pride: for it is a subtle evil, which often imposes upon poor mortals; infomuch that they who are the most guilty of it, often-times will not believe theinselves to be proud. O take care not to be deceived by this noonday devil! watch and pray continually against it: spare no pains to cast it out of thy soul. If

thou

tho

thy

bei

rea

ho

in

a

thou thinkest it has no share in thee, thou deceivest thyself: there cannot be a more evident proof of thy being proud, than to imagine thyself to be out of the reach of this vice.

### October 9.

## On the malignity of pride.

CONSIDER first, the malignity of pride, in as much as it corrupts the very vitals of the soul, and leaves nothing sound in it. 'Tis a rottenness at the heart, that spoils the fairest plants, that grow on this insected soil. The fruits of the good works of the proud, are like those that are said to grow on the banks of the lake of Sodom, sair to the eye, but rotten within. Their virtues are blasted, and have nothing but an outward appearance; because the root of them is corrupted. God is not with them, truth is not with them. grace is not with them: they have no soundation within them, for any solid good; because they want humility: for God resists the proud, and gives his grace to the humble.

Confider 2dly, the malignity of pride from another head viz. from its filling the foul with all other evils. For this dreadful vice, not content with flutting the gate against grace, and against all good, and even changing those that should be the most virtuous actions into crimes; opens wide the door to all manner of fin and iniquity; by fetting all the other passions at work, to serve, by all kinds of extravagances, its unbridle appetite after felf-excellence. To gratify this predominant paffion, covetoufness is employd, to procure, right or wrong, those riches, that may furnish the means of excelling; and prodigality, in the expending of them. Anger, hatred and revenge are let loose, against all that thwart or stand in the way of its lawless pretensions. Inferiors are oppressed; they are treated with contempt and fcorn: equals are envied, as rivals in honour; they are judged, condemned and flandered: superiors are flighted, and disobeyed, &c. not to

him; God Ram. i. Indonto fall sts, in rmous God,

is the

fe four one's soften ne invalent-rrying ed one to not not nation

iment onceit felves y law,

f it, is

ys are eft of dreade and

n this n imwho believe eceivnually l. If

thou

to speak of innumerable other mortal evils, quarrels, murders, rebellions, herefies, blasphemies, and what not, which are frequently the productions of pride: besides all the abominations of lust, and all its satal offspring, to which the proud are so often delivered up, in punishment of their arrogance. Sweet Jesus deliver us from all these evils, by teaching us to be meek and

humble of heart.

Consider 3dly, that the malignity of pride is chiefly owing to its opposition to the glory of God, and to his divine truth. God is the Being of all beings: all things else without him are nothing: all excellence and all glory is his: we have nothing, excepting fin, but what we have from him; we know nothing but through him, we can do nothing without him. pretend therefore to any excellence as to our own property, or to any glory as due to us, or to appropriate to ourselves the gists, and graces of God, and to be pufft up with them, and to glory in them as our own, is a facrilegious robbery of that which belongs to God alone; 'tis attempting to feat ourselves in his throne; 'tis claiming a share in his felf-excellence, which is no less effential to him, than his felf-existence, independence, and infinity. For as none but God can be of himself. fo none but God can excell of himself. For this reason, every proud man is an abomination to the Lord, Prov. xvi. 4. because he pretends to rival him in his glory, and like the arch-rebel Lucifer, to dispute his prerogative, of being alone felf-excellent. His pride is a lie, and of the very worst fort of lies, even that which was first framed by the father of lies, in pretending to be like to the most High, and therefore it is most hateful to the eternal truth.

Conclude to detest and abhor, and to fly with all thy power from this abominable vice, which is so hateful to God, and so pernicious to all that suffer their souls to be corrupted with it. Give ear to the scripture, Tob. iv. 14. never suffer pride to reign in thy mind, nor in thy words, for from it all perdition took its be-

ginning.

ful

for

CO

10

fu

th

da

h

p

iñ

fr

f

f

h

r

to speak of innumerable other mortal evils, quarrels, and tests and tests and tests.

Remedies against pride.

ONSIDER first, that in order to overcome thy pride, thou must not only be thoroughly sensible of the malignity of this evil in itself, and of the dreadful consequences of its beign suffered to reign in the foul: but must also be convinced, that thou thyself art continually in danger from it; that it is an evil deeply rooted in thy own corrupt nature; an obstinate and fubtle enemy, that will never cease to wage war against thee all thy life long; and that is so much the more dangerous to thee, by how much the less he is apprehended by thee : fo that the first, and most necessary prescription against pride, is to study well, that we may know our corruption in this kind, by the help of a frequent review of our own interiour, and of the fecret fprings, that rule and fet all our passions to work : that so having rightly discovered the monster, that affects to hide himself in the inmost recesses of the soul, we may declare an eternal war against it, by perpetual watching, praying, and fighting, and frequently repeated acts, both exterior and interior, of the virtue of humility.

Consider 2dly, that the true knowledge of God, and of ourselves, acquired by the daily exercice of meditation and mental prayer, is the sovereign remedy against all manner of pride. For all our pretensions to excellence, all our groundless imaginations, by which we take ourselves for something, all these sumes of self-conceit, which are so apt to sly up, and to turn our heads, upon occasion of any advantages, real or imaginary, which we ascribe to ourselves, are all put to slight, when the light of the knowledge of God comes in and takes place in the soul, and shews her that all that is not God, is a mere nothing. All human greatness, all power, all height, and depth, and every thing that is created, dwindles away and quite vanishes, when

OBober rodo 30

what oride: s fatal

ed up, leliver k and

to his all lence g fin, but

propriate to be own, God e; 'tis o less

nfelf, afon, Prov.

lory, reroa lie, was to be

ul to all

their ture,

be-

when God appears: heaven and earth flee away from before his face, and no place is found for them, Apocal, xx. 11: how much less can poor man glory in his fight? O how can earth and ashes be proud, in the prefence of the immense, eternal, infinite Deity?

quei

peri

apt.

bear

valu

thei

the

Go

in a

Colf

ger

the

it

the

15

by

no

b

n

Confider 3dly, that the light of God, which by a diligence in the exercice of mental prayer flows more and more into the foul, not only ferves to humble us in his fight, and to quell our pride, by the fense it gives us of his infinite greatness and majesty; before whom we are but wretched worms, and less than nothing: but also helps us to that true knowledge of ourselves, which obliges us to vilify, and despise ourselves. For here we are made fenfible, what poor creatures indeed we are: how mean is our extraction; as to the body, from dirt and corruption, as to the foul from nothing: how early we were infected with fin; how full we are now of all kind of miseries, both corporal and spiritual: what a perpetual repugnance we have to good, and what a violent propension to evil, from our very childhood: how much we are encompassed with darkness, ignorance, and errours; exposed daily to innumerable dangers; capable of all that is wicked, and incapable of ourselves of any good: certain of death (though we know not when, where, nor how) which will make over these bodies of ours to worms and corruption, and transmit these souls to judgment; and dreadfully uncertain as to the iffue of that great trial, and our eternal lot. And shall not all this suffice to cure our pride?

Conclude to spare no pains to acquire these two most necessary branches of Christian science, viz. the true knowledge of God, and the true knowledge of yourselves: they are the soundation of true humility, and of all good; and are to be learnt by meditation and prayer.

ing up her head against her God, by arrogance and selfconceit. The consequence of which is that she is given up by him, to be possessed at present by the world of devils; and becomes herself a very deal in his eyes; black, uply, and odious, like the devil, and condemn-rides.

53

# before his face, and no place of found for them, Aporal,

Other prescriptions against pride.

ONSIDER first, that in order to overcome your pride, it will also be of good service, frequently to reflect, how vain and empty, fading and perishable, those things generally are, which men are apt to be proud of; fuch as worldly honours, riches, beauty, fine cloaths, &c. which give no real intrinsick value, or worth to the poffessors; nor serve to make them one whit the better in the fight of God: but on the contrary, if they are proud of them, make them by much the worfe; yea odious and contemptible, both to God and man. For every one hates and despises pride in another, how much foever he cherishes it in himself: and such as proudly seek to exalt themselves, are generally humbled, both by God and man. And as to the gifts of grace, or other talents, received from God, it is still more criminal to be proud of them, because the more valuable they are in themselves, the greater is the facriledge in robbing God of the glory of them, by taking pride in them, as if they were our own, and not his. O! 'tis humility alone, that is both the guardian, and the best ornament of all other virtues: they quickly degenerate, and turn into vices, when we begin to be proud of them.

Confider 2dly, that we may also extract an excellent antidote against the poison of pride, from the very confideration of the deformity of our pride. For nothing fure can be more humbling to the foul, than to be made rightly fensible of the extravagant folly and madness, as well as the facrilegious impiety, and diabolical prefumption the stands guilty of, by lifting up her head against her God by arrogance and selfconceit. The consequence of which is that she is given up by him, to be possessed at present by the worst of devils; and becomes herself a very devil in his eyes; black, ugly, and odious, like the devil, and condemned

y from Apocal. in his ne pre-

y a dimore ble us t gives whom thing: felves, For ndecd body,

ve are fpirigood, very darkinnund in-

hing :

death which corand

trial, ice to

molt e true yourand a and

n bur felicor HIVEH devils

black. Rober

ed to be a victim of hell with him. And can a foul that feriously considers all this, suffer herself to be any longer possessed by pride? Can such an odious monster. when brought out of its dark lurking hole, and fet before the eyes of the foul, with all the train of woes, that attend and follow it, find any more any room in her? O'tis true, with regard to mortal fin in general, and to pride in particular, that the deformity and malignity of the guilt of it in the foul, and the eternal punishment of it hereafter, are most humbling confiderations. For furely a foul, that is turned away from God by mortal fin; and a foul, that is eternally banished from him, and given up to the worm that never dies, and to the fire that is never excinguished, in the dungeons of hell; can neither of them have any thing to be proud of! Mortal fm, and hell, those two most dreadful of all evils, leave no room for pride.

Consider 3dly, who it is, that is the king over all the children of pride? Whose standard do they all join, in opposition to the God, that made heaven and earth ! Alse! they all join with fatan, their mortal enemy: they follow him against their God, their Maker, their Redeemer, and their fovereign Good. And what expectations can they have, from following him for their king, who is already himself condemned to hell! Ah! no other than endless confusion, perpetual discontent and uneafiness here, and everlasting damnation hereafter. Oh! it was this joining with the king of pride, that has entailed all kind of miseries upon the sons of Adam. To remedy these, the Son of God came down from heaven, by the mystery of his incarnation; and humbled himself even to the death of the cross; to oppose the standard of his humility to the standard of the devil. He calls all men to join his royal standard, by learning of him to be meek and humble of heart. promiting to refcue them that follow him, from the tyranny and flavery of the wicked one; to give peace and rest to their souls here, and eternal joys hereafter. And shall we ballance for one moment, with which of the two we shall join, the king of pride, or the king of humility,

hum See I thy p gefte taught by it

his preverup the hum heav

ject is, i and gero the gene and or t dren temp the e their Thi did : eftee fting then COTTI

estee

foul

any

ler,

be-

nes.

in

ne-

and

ter-

way

ally

that led, any

WO

the in

h i

ieir:

ex-

ieir

h

enti

re-

de,

of

wn

ind:

to

of

rd,

rt:

the

ace

er.

of

of

ty,

humility, the tyrant of hell, or the God of heaven? See here, my foul, most urgent motives to renounce thy pride, and to embrace humility. The one is suggested by satan, who is damned for it; the other is taught by word and example, by the Son of God, who, by it, has opened heaven for us: the one is the road to hell, the other to heaven.

Conclude to renounce the king of pride, with all his pomps, and to shake off his heavy yoke, which never suffers the soul to rest; and, instead of it, to take up the sweet yoke of Jesus Christ, by meekness and humility; and thou shalt find refreshment here, and heaven hereaster.

#### October 12.

#### On vain glory.

ONSIDER first, that the vice of vain glory is nearly allied to that of pride, and has for its object an imaginary excellence, in the way of glory; that is, in the way of being known, and talked of, praised, and estcemed by others. See here, my foul, a dangerous vice: not only with regard to the children of the world, whose thoughts, words, and actions, are generally influenced by the love of praise, honour, and esteem; or by the fear of what the world will fay, or think of them: but even with regard to the children of God, who are daily and hourly exposed to its temptations, in the very best of their actions; with the danger of their losing all the fruit of them, and of their being quite vitiated and corrupted by this plague. This was the vice of the scribes and Pharisees, who did all their works that they might be honoured and esteemed by men; and therefore their alms, their fasting, their prayers, and other good works, availed them nothing in the fight of God; because vain glory corrupted them all; and at the very time that they were esteemed as saints by the world, made them like devils VOL. II.

in the eyes of God. Christians beware of this pernicious evil: watch and pray continually against it.

Consider 2dly, that vain glory, which is always dangerous, amounts to the guilt of a mortal fin, whenever the affection of the heart is fo far fet upon human applaule, praile, or effeem, as to love it as much, or more than God: or, as St. Thomas of Aquin exprefies it, when a person directs his intention in such manner to the glory of man, as to make it his last end, to which he refers even the works of virtue; and for the fake of which, he does not flick to offend his God. In like manner, it is a mortal fin, when a perfon feeks vain glory, by committing mortal fin; for example, by swearing, quarrelling, taking revenge, &c. to flew his courage, or to gain the effeem of being a man of honour; or for fear of being blamed, or despited by the world. As also when any person, for the sake of maintaining his efteem, or for fear of being thought less skilful, or less knowing, refuses to seek, or admit of the affiftance, or counfel of others; and thus exposes himself to the danger of occasioning some considerable detriment, corporal or spiritual, to himself, or to others. In fine, vain glory is a mortal fin, whenever a man glories in the gifts and graces of God, as if they were his own; and as if he had not received them from See, my foul, how many ways this love of worldly honour, glory and praife, which modern worldlings, like the antient pagans, take for a virtue, is condemned by found Christian morality as as capital vice, which fends innumerable fouls to hell.

Consider 3dly, the malignity of this vice of vain glary, from its being the fruitful parent of a numerous offspring of other pernicious evils, oftentimes worse than itself. St. Gregory reckons up seven daughters of this unhappy mother. 1. Disabedience, which despites the ordinances of lawful superiors, for the love of one's own worldly honour, or esteem. 2. Boasting, that is, vaunting, or glorying of one's self, of one's own talents, or performances, and ever loving to be talking of one's self: a vice as odious and ridiculous, as it is quintimed.

or in wro Obj ledgy yiel men

faft

one

See

by

con

the rou and pro not tion

of

Lar

C

ten we Cre acc

and

common in the convertation of the proud and vain glorious. 3. Hypocrify, or making a shew of godlines, or fanctity, to gain the esteem of men. 4. Contention, or strife, that is, wrangling, brawling and quarrelling in words, to maintain one's own opinion, right or wrong, or to defend what one has faid or done. Obstinacy, in adhering to errour, rather than to acknowledge one's felf to have been deceived; or to feem to yield, or to be overcome. 6. Discord, or disagreement of wills and hearts, by occasion of different pretensions, and contests for honour and esteem. 7. Invention of novelties, in the way of new opinions, new fashions, or other innovations, brought in to make one's felf a name, or to procure esteem, or applause. See Christians what a train of evils are daily produced by vain glory. And what are all herefies and schisins but a compound of these same evils, and consequently the productions also of vain glory ? and and state it is

Conclude to keep a strict guard against this dangerous enemy of the soul; or it will rob thee of all good,
and fill thee with all evil. Daily pray with the royal
prophet, Turn away my eyes, O Lord, that they look
not upon vanity: and as often as in thy words, or actions, thou findest thyself attacked with the suggestions
of this vice; say with the same prophet, not to us, O

Lord, not to us, but to thy name give glory.

## worldlings, like the antient pages, take for a virtue, is condemned by . E. H. C. 300130 norality as as capital

### Prescriptions against vain glory.

CONSIDER first, in order to cure this unhappy itch of vain glory, which is so deeply rooted in our corrupt nature, how little title we have to pretend to any honour, praise, or esteem, from any one; we who have so often, and so grievously, offended the Creator of all; and who, if we were to be treated according to our deserts, ought rather to be despited, and trampled under foot, by all men, yea to be detested and abhorred by all God's creatures. Por there is something

rni-

vays nenman

or ex-

laft

and his

per-

ex-

nan iled

ake

ght mit

ofes

ers.

nan

om

of

ern ue,

ital

ain

ous

the

the ne's

hat

ta-

tis

hi

in

for

too

of

the

da

for

fai

10:

oth

29

di

per

an

an

th

W

ar

fa

on

al

W

ce

ri

OI

di

th

fomething so black, so odious, so filthy and abominable, in wilful sin, that even toads and snakes, were they capable of knowing it, would hate, and sly from the unhappy wretches, that are stained with it. What pretensions then can such wretched sinners as we have to any honour, praise, or esteem, whilst we are conscious to ourselves of mortal sin! No other sure than the damned in hell. And can there be any room for

vain glory there ? I particular

Confider 2dly, how truly vain, how empty, how fhort, how inconstant is all human glory, and all the praise and esteem of men: 'tis like a puff of wind, which paffes in a moment, and makes us not one jot the better in ourfelves: it adds nothing to us in the fight of God, the just and true, and eternal Judge of all merit. O give ear to the devout A. Kempis, L. iii. C. 50. The fentiments of men are often wrong in their judgments ---- what is a man the better, for being reputed greater by man? One deceitful man deceives another; one vain man deceives another; the blind deceives the blind; the weak the weak, whilft he extols him; and in truth doth rather confound him, whilst he vainly praises him: for how much each one is in thy eyes, O Lord, so much he is, and no more, faith the humble St. Francis. And again. Chap. 14. 'What is all flesh in thy fight, O Lord? ---- How can he be puffed up with the \* vain talk of men, whose heart in truth is subjected to God? ---- He will never fuffer himself to be moved with the tongues of them that praise him, who hath established his whole confidence in God. For behold all they that talk of him are all nothing; for they shall pass away with the sound of their words: but the truth of the Lord remaineth for ever. Pf. cxvi.

Confider 3dly, that this passion for glory, honour, praise, and esteem, is not only highly unreasonable, sould and vain; 'tis unjust too, 'tis impious, 'tis pernicious. 'Tis unjust and impious; because it tends to
rob God of his glory, and to usurp what belongs to

ble,

they

the

hat

e to

on-

han

for

NO

the

ind,

jot

the

Fall

ill.

ong

ter,

itful

an-

the

ther

wor

he

cis.

ght,

the

l to

ov-

vho

For

ng;

neir

for

our,

ble, ber-

s to

to

him alone sinasmuch as it pretends to appropriate to intelf the glory of God's gifts, which he has referved for himself. What hast thou, saith the Apostle, that thou hast not received; and if thou hast received, why doft they glory, as if thou hadft not received it? 1 Cor. Tis also pernicious, inasmuch as it robs man of the reward of his good works, and even poilons the best of his actions, and exposes the actor to the danger, of being eternally punished for those very works, for which he expected an eternal crown. O take heed, faith our Lord, that you do not your justice before men, to be feen by them: otherwise you shall not have a reward of your father who is in heaven. Matt. vi. 1. No : no other reward, but that of the scribes and Pharisees, against whom he pronounces his woes, because they aid all their works to be feen by men, and loved the uppermost seats, and salutations and titles, Matth. xxiis. and juffified themselves before men : but, faid he, God knoweth your hearts; for that which is high to men is an abomination before God, Luke xvi. 14. Ah! it was this love of human glary, that stood chiefly in their way, and hindered them from submitting to the faith and simplicity of the gospel: For how can you believe, faid our Lord to them, John v. 44, who receive glory one from another; and the glory which is from God alone you do not feek. So pernicious it is to the foul to be a flave to vain glory.

Canclude, O my foul, for thy part, ever to feck the glory of God, by a purity of intention, in all thy words and actions: and God will be thy reward exceeding great. If what thou art faying or doing be right in his eyes; it matters not what the world thinks, or fays of thee, or of thy performances: but if he disapproves of thy conduct, it will be of no fervice to thee to be esteemed and applauded by the whole world. For 'He that has a mind to be praised by men, whist 'he is dispraised by God, shall not be justified by men, when he shall be judged by God; nor resulted by men, when he shall be condemned by God. Sh. Augusting Confess. Lax. ch. 36.

and perjuries to support its darling idol. It is the parent of bribery and consequences this evil produces in the world, It

estimore net On the vice of covetoufness square neva

ONSIDER first, that the vice of coverousness confifts in having too great a love, defire, or concern, for money, or other worldly goods and pofferfions; fo as to fet one's heart upon them; to be uneasy and folicitous about them; to covet them eagerly, when absent, to take too great a complacency in them, when prefent, and to make them the darling of one's affections. The malignity of this vice may eafily be discovered, from its opposition to God, and to his worthip; and to every branch of divine charity: which is so great, that in the language of the Scripture, covetousness is named the serving of idols, and the coverous man is declared to be an idelater, Eph. v. 5. Colof. iii. 5. because he worships, and loves his money more than God: and what is idolatry, but worshiping and lerving the creature rather than the Creaton? Rom. i. 25. Yes, the covetous man ferves mammon, the god of this world, more than the living God of heaven: for the love of mammon he turns his back upon his Maker, neglects his love and fervice, and is ever ready to break through his heavenly law and commandments, rather than forego his worldly interest; to which he facrifices his foul and all; and for the fake of which, he hardens his heart against the necessities of his neighbours, and the cries of the poor. O how evidently is here verified, that of the wife man, Ecclus x. 10. There is not a more wicked thing than to love money, for fuch a one setteth even his own foul to fale.

Consider 2dly, the malignity of this vice of loying money, from its unbappy offspring, that is, from the innumerable evils which it daily produces. It is the mother of thest and robberies, of fraud and deceit, of oppression of the poor, of usury and extortion, and of all manner of injustices; it employs innumerable lies

and

and

con

eve

oft

mot

ipl

mo

mo

So

lor

wi

W

cri

-31

all

du

th

da

of

pe

Of

he

of

th

h

and perjuries to support its darling idol. It is the parent of bribery and corruption, and of all the sad consequences this evil produces in the world. It even creeps into the sanctuary, and too often prosanes it with manifold abuses, and sacrileges. It has often brought forth heresies and schisms too, i Timeth. vi. 10. and with them a deluge of other crimes: it has pillaged and destroyed churches, hospitals, and monasteries, and invaded and carried off, the patrimony of the poor. Et. It has even betrayed and sold the Son of God himself. O cursed love of money! How long shalt thou thus, like a second deluge, drown the whole world! When shall thy tyramy have an end? Wilt thou never cease to fill the world with all fort of

crimes, and hell with fouls?

and

ren

5V3

ness

on-

Mef-

un-

rly,

em.

ne's

his

ich

we-

tous

lof.

ore

and

god

ea-

ack

ce.

aw

dly

and

the

or.

foul

ing

he

the

of

of ies

Confider 3dly, that this vice of covetousness, besides all this brood of evils, which it daily brings forth, produces many other fad effects in the foul of man, even then when it does not hurry him into those more scandalous excesses specified above; and when, in the eyes of the world, it appears more innocent. For where a person, though he covets not perhaps the goods of his neighbour, vet fets his affection too much upon richer, or worldly polleflions, and eagerly purfues after money, he quickly loses all relish for heavenly things, and all true sense of devotion; his heart is filled with the love of the world, and with many cares and anxious folicitudes about the things of the world; which, like thorns, choak up the feed of the word, and of the grace of God; and hinder it from bringing forth the fruits of faith, hope, and charity, in their due time. The love of riches overpowers his love of God, and of his neighbour : the care of his eternal falvation is no longer he loses that confidence he his principal concern: ought to have in divine providence: he neglects rehgious duties: he does not give alms according to his circumftances? in a word, he is continually in danger of breaking through the law of God, by committion, or omission, for the love of money lo dreadful are the confequences of coverousies, even then when and it it pretends to keep itself within the bounds of justice!

Conclude to beware of this vice of coverausness, as of one of the worst of the enemies of thy soul; so much the more dangerous to thee, as it is too apt to impose upon persons, with specious pretexts of worldly prudence, and of necessity; insomuch that oftentimes they that are the most coverous, and whose heart is quite set upon this worldly mammon, are scarce sensible of their disease, however grievous and mortal. O take care, my soul, not to deceive thyself, nor to suffer thyself to be deceived. Examine well the bent of thy thoughts, and of the affections of thy heart; and thou wilt easily discover where thy treasure is.

men had learnt by his own experience, this the wealth of this words with redots of this words with it true content, and peaces to the foul, is generally

Prescriptions against covetousness, out of holy me Eccles, it, it. Richet along with they promise a happy tirm which they cannot expect they promise a happy tirm

God, in innumerable places, declares itself against this vice of covetousness. The wiseman tells us Proverbs i. 19, that the ways of every covetous man destroy the soul of the possessor. And Ecclesiasticus x. 9: that nothing is more wicked than the covetous man. Isaias, Chap. v. 9, pronounces a wo against the covetous: and chap, exxiii 15. promises eternal blessings to them that cast away covetousness. Jeremias, threatens the Jews with the worst of evils chap. vi. and viii. because from the least to the greatest they all were given to covetousness. Amos also, ix. 1. and Habacue ii. 6, 9, denounce the like judgments and woes from God against the cavetous. Our Lord himself Mark vii. 22, seckons covetousness amongst those comes of the heart, that defile a man. And St. Paul Rem. 1. 29, gives it a place in that black list of sins, of which he pronounces, v. 32, that they

fecon possibation

det

they

rich pab hea fhair rich rich

we it to att Ec

me

four dan har con

up

of don

da w tu fa

us

th an S Of

(econ

t 10

Lily

ten-

Cart

arce

101

clf,

vell

thy

ea-

1317

SW

2 31

att Ec

of

a-

U'S

an

x.

n.

0-

5.

i.

1

2

they who do Juch things are worthy of death; even the fecond death, of a miserable eternity. And again 1. Cor. vi. 10, he declares that the covetous shall never possess the kingdom of God: And Eph. v. 5, that they have no inheritance in the kingdom of Christ. And shall not the thunder of so many terrible sentences, pronounced by the Spirit of God, against covetousness, deter Christians from this unhappy love of money?

Consider 2dly, from the word of God, that thefe riches, which men fo earnestly covet, are not capable of making them happy, or of fatisfying the heart. A covetous man, faith Solomon Eccles. v. o. shall not be satisfied with money: and he that loveth riches shall read no fruit from them. O! daily experience confirms to us that truth, which this wifest of men had learnt by his own experience, that the wealth of this world, inflead of bringing along with it true content, and peace, to the foul, is generally attended with nothing but vanity and vexation of mind, Eccles, ii, 11. Riches are deceitful St. Matt. xiii, because they promise a happiness, which they cannot give: they are thorns (ibidem) that wound, and gore the foul: and they expose the possessors to many dreadful dangers of losing their souls for ever: because it is hard to possess them, and not to abuse them, or put confidence in them, or at least fet the heart too much upon them: witness that terrible sentence Matt. xix. 24. It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the king-dom of heaven. Hence our Lord pronounces a we to the rich, Luke vi. 24, because they have their consola-tion here. And the Apostle I Tim. vi. 9, 10, warns us against the love of riches, as of all things the most dangerous and pernicious to our fouls. O that men would be wife, and lay up in their hearts thefe Scripture truths! O that they would learn to despise these false riches, and only seek for such as are true, which men can neither give, nor take away! O that they would always feek to be rich in good works and to to lay up to themselves treasures in heaven, where neither neither rust nor moth can consume, nor thieves break

through and fleal! Matt. vi. 20.

Confider 3dly, that the word of God recommends the remembrance of death, and of the shortness and uncertainty of human life, as a powerful remedy against covetou nefs. Alas! how quickly will death be with us ! And where shall all our riches be then? I will fay to my foul, faid the rich man, Luke xil. 19, 20, thou hast much goods laid up for many years; take thy rest, eat, drink, and be merry. But God said to him: Thou fool this night shall thy soul be called for; and whose shall those things be which thou hast provided? O how true it is, with regard to the worldly rich, that the fatisfaction which they take, or probut a dream : and that, when they have flept out their fort fleep, they find nothing in their bands. Pf. lxxv. No: we brought nothing with us into this world; and certainly we can carry nothing out, I. Tim. vi. 7. Wherefore, having food, and wherewith to be covered, let us be content. Now these necessaries will never be wanting to such as feek in the first place the kingdom of God, and his justice : we have Christs own word for it. Matt. vi. 33. Give ear again to the Apostle, Hebr. xiii. 5. Let your manners be without covetousness, contented with such things as you have: for he hath Said; I will not leave thee, neither will I for fake thee.

Conclude to oppose these divine lessons, against all the temptations of coverousness and worldly solicitude. If you are poor by condition, be content with your condition: you are more like Jesus Christ, and his Saints. Take care not to lose by your murmuring, or impatience, the opportunity he gives you of merit. If you are rich; take occasion of humbling yourselves, to see the wide distance between your way of living, and that of your Savious. Dread the dangers you are exposed to by your riches; and arm yourselves against them, by poverty of sprit, and humility: you have no other security for your fouls.

O & ober

ends

from all white tant executions

fleth

The this us, any hear xx

ing lin he bit ftr

us ri tu pa

30.00

1

## October 16. Head has denoted

. Consider gally that the word of God recommends the remember of thrunding for the pice of impurity and mornels and

ONSIDER first, that the lust of the flesh, or the mordinate love of the unclean pealures of the fleih, is another raging plague, that has spread itself over the whole earth: and as it once brought down from heaven the waters of the deluge, which drowned all the world; and another time fire and brimitone, which confumed whole cities, with all their inhabi-tants: to it daily calls down the vengeance of heaven, executed by vifible, or invilible judgments, upon thoufands, cut off before their time, in the midit of their fins, and cast down headlong into the bottomless pit. The Scripture has abundantly declared, how deteftable this vice is in the fight of God; by positively assuring us, in many places, that fuch as are guilty of it, in any of its kinds, thall never enter the kingdom of heaven, (Rom. i. 1. Cor. vi. Gal. v. Eph. v. Apoc. xxi. and xxii.) and in particular, in the account it gives of the causes of the delage Gen. vi. by informing us, that the general wickedness of men in this line was fo odious in the fight of their maker, that he was grieved with it to the heart, and even repented bim that he had made them. verse 5, 6, 7. By which strong figures of speech, the Holy Spirit, would have us to understand, how enormous this vice of impurity is in the eyes of God, seeing that he, who by nature is uncapable of grief or repentance, or any other passion, was determined by the hatred he bears to it, to destroy all these his creatures, whom before he had so much favoured and loved.

Consider 2dly, that what makes the vice of the luft of flesh to odious in the light of God, is its particular opposition to his purity and fanctity: by its defiling, in a most shameful and beastly manner, that temple, which he has sanctified for himself: and this more especially with regard to Christians; whose bodies and souls

15dof3Q

reak

ends

and

be

20,

thy

im:

and

ch,

roz

out

ds.

his

m.

be

rst

ave

ain

be

104

ber

nft

ci-

nt

้นร

by

he

a-ce

S;

t,

ls.

\$ 598268 67806

have both of them been dedicated, and confecrated to him, in their baptilm; both of which, by their yielding to impurity, are shamefully violated and profaned; are brought down to the refemblance of brute beafts; and given up to be the hold of unclean devils. Know you not that you are the temple of God. faith St. Paul, speaking to all Christians I Cor. iii. 16, 17, and that the Spirit of God dwelleth in you? But if any man violate the temple of God, him will God destroy. And again, chap. vi. 15. Know you not that your bodies are the members of Christ &c. And (v 19.) the temple of the Holy Ghoft, who is in you, whom you bave from God. And you are not your own. For you are bought with a great price : glorify and carry God in your body. O Christians, attend to this heavenly doctrine; and fee you never more presume to be guilty of fo crying a facrilege, as to profane and defile the temple of the living God; to drive him out of his temple, and to fet up filthy idols in his place: fee you never bring in the devil thither, and facrifice your foul to him, for the fake of a base filthy carnal satisfaction, that can last but for a moment.

Confider 3dly, the dreadful confequences of yielding to the vice of impurity, and the difmal flavery to which it reduces the foul. One act prefently begets a habit, or violent inclination; this drags the poor foul on to new crimes; and by indulging these a custom is formed, which turns into a fecond nature, infinitely hard to be overcome; and which, without ceasing, exercises a most cruel tyranny upon the soul. Hence follow all those worst of evils, which St. Gregory (l. xxxi. Moral, c. 31) calls the daughters of luxury, cr luft, as being the usual effects of a habit of impurity: viz. a blindness, and hardness of heart; a running headlong into the worst of dangers; a thoughtlessness, and insensibility with regard to the judgments of God, and the truths of eternity; an inconstancy, with regard to every thing that is good; an averfion to God, and to his fervice; and a perpetual love, and feeking of one's felf; a ftrong attach to this

world world luft: fide moth

fions kind plagu poral for

is to fly a the e are a idle of n the too dow the amu life. way love. Thi fier upo out. mot mu

mit

rated

ield-

ned;

rute

lean

God.

. 111.

04 2

God

that

19.)

you you d in

v of

the

his

our

tis-

ing

to

ets

or

m

ly

g,

ce

ry

y:

ıg

S-.

ts

19.

-

al

13

world; and a horrour, or despair, with regard to the world to come. Such is the unhappy offspring of lust: a train of evils, not to be matched on this side of hell. Sweet Jesus deliver us both from the mother, and the daughters!

Conclude to fly from all impurity, more than death; and from all the dangerous company, or other occafions, that may expose thee to temptations in this kind, more than from a house infected with the plague. The pestilence can only take away the temporal life of the body; but impurity will kill the soul for eternity.

### October 17.

#### Prescriptions against impurity.

CONSIDER first, that the most necessary of all prescriptions, and precautions, against impurity, is to keep at a distance from the danger; and to fly all the immediate occasions of it; more especially the company and conversation of all such persons as are a temptation to us: as also the reading of loose, or idle books, fuch as romances, plays, &c. the frequenting of masquerades and comedies; the indulging too much the fenfual appetite in eating and drinking; the giving too great a liberty to the eyes, (which are the windows through which the death of lust usually enters into the foul) or to roving imaginations, and dangerous amusements; and the leading of an idle and dissipated life. The indulging of one's felf in all, or any of thefe ways, opens the gates of the foul to luft: and he that loves the danger shall perish in it, Ecclus. iii. 27. This enemy is ever lying in wait for us, to shoot his fiery darts at our heart; we must then be always upon our guard, and keep ourselves, as much as possible, out of his reach: we must take the alarm at every motion of his, and dread the approach of danger: we must not play, or dally with him, by taking or admitting of any freedoms or liberties, even of a leffer de-VOL. II. gree: gree: he that will venture to play with a wild beaft must expect a mortal gripe. If our Lord has assured us, Matt. v. 28, that a wanton glance of the eye is capable to bring death to the foul, how much more

a wanton touch, or embrace?

Confider 2dly, that our corrupt nature is fo prone to this evil of impurity, and the allurements and temptations to it are fo common, and withal fo violent, especially in youth; that the flight of the occasions alone will not suffice to gain the victory over this vice, without frequent conflicts: (for whither shall we fly, where the flesh and the devil will not follow us?) and therefore it will be also necessary for us to fight; and confequently to provide ourselves with proper arms for this warfare: and as we are not strong enough of ourselves to overcome such formidable enemies, we must engage heaven on our side, in order to fecure the victory. This infers the necessity, if we would get the better of luft, of a diligence in all spiritual exercices; of frequent and fervent prayer; of frequenting the facraments; of daily reading and meditating on divine truths; of having frequent recourfe to the precious blood of Christ, the fource of all grace, by a constant devotion to his facred passion and death: and of earnestly craving the prayers and interceffion of the Bleffed Virgin, and of all the holy Angels and Saints. More especially, when we find ourselves affaulted with these temptations, we must refolutely resist the first motions of the enemy; by turning ourselves immediately to Jesus Christ crucified; calling upon him with all our power, Lord fave me, or I perish; hiding ourselves in his wounds; and not ceasing to implore his mercy and grace, till the temptation ceases.

Confider 3dly, what kind of arms we must provide for this warfare: viz. a lively faith, and a strong confidence in Jesus Christ, joined with an humble distidence in our own strength; (for if we have any dependance on the strength of our own resolutions, we shall certainly fall.) A sense also of the presence

of God hang bran of the fhall of I foul to a deat ftill

> agai thorallo ene figh and for and

mak

wre

abo

ref xx voi

ev

Cip

f

beaft

flured eye is

more

prone

emp-

olent,

this

fhall

foly for

elves

not

rmi-

fity,

e in

ver;

and

re-

arce

ray-

we we

ny;

ord ds;

till

10-

ng

ble

iny

ns,

of

of God; and above all things, the fear and love of God. The fear of his divine judgments, that always hang over the heads of wilful finners; the remembrance of the approaches of death; the confideration of the worm that shall never die, and of the fire that shall never be quenched, prepared for the punishment of lust, are certainly powerful restraints to keep the soul from consenting to a crime, which she has reason to apprehend may be followed the next moment by death, judgment and hell. But the love of God is a still more powerful restraint; because it discovers such charms in his infinite beauty, and infinite goodness, as make all the allurements of lust appear not only most wretched and contemptible, but also most odious and abominable.

Conclude to make use of all these prescriptions against this mortal enemy of thy soul. Fly whenever thou art able; for this is a war, in which thou art not allowed to seek the occasions of meeting with the enemy, or of facing him. When thou canst not sly, sight; but with thy eye turned away from the enemy, and fixed on Christ crucified. Make a good provision for thyself, by the help of daily meditations, of the sear and love of God; and he will give thee the victory.

#### October 18.

#### On the virtue of chastity.

CONSIDER first, the excellence of the virtue of chastity; which makes us, in this mortal slesh, resemble in some measure the Angels in heaven; (Matt. xxii. 30.) and which entitles us to be the special favourites of Jesus Christ, the lover of purity, and the spouse of pure souls: who, when he came amongst us, would not be born but of the purest of virgins; and ever shewed the most particular love to his virgin disciple St. John, (to whom also, on account of his purity, he recommended his virgin mother, when he was dying

(myya)

on the cross, John xix. 27) and who in heaven is ever followed by virgins, whithersoever he goeth; who fing before the throne, as it were a new canticle, which none of the rest of the blessed can sing. Apocal. xiv. 3, 4. Chassity is the lilly of virtues; the bright ornament of the soul: the profession and practice of which, by so many thousands, is one of the greatest evidences of the truth, and of the excellency, of the Christian religion; of the wonderful grace it communicates to its followers; and of the purity and sanctity of the author of it. O my soul, let us ever esteem, love, and embrace, this angelical virtue, which makes its lovers the favourites of heaven.

Consider 2dly, in what manner this virtue is recommended to all Christians, by the Apostle, 1 Thessal. iv. 3, 4, 7, This is the will of God, faith he, your fanctification (that is, that you should be pure and holy) that you should abstain from fornication (from all uncleanness) that every one of you should know how to possess bis vessel (his body) in fanctification and honour; not in the passion of lust, like the Gentiles, who know not God --- for God hath not called us to uncleanness, but to holiness, that is, to purity and chastity. Yes Christians, the virtue of chastity, by the will and law of God, and by the fanctity of the Christian calling, is for all; married, as well as unmarried. The married must be chast, not only by keeping their bed undefiled, with adultery, or any unnatural excess; but also by refraining from every thought, word or action, that is not confined within the facred limits, fixed by the divine law of matrimony; or that is not referred to any of those holy ends, for which God instituted marriage. O how necessary is this conjugal chastity! O how many thousands are lost in this state, by allowing themselves many criminal liberties; and falsely imagining every thing to be lawful for them, which their unbridled passion suggests! The unmarried also must keep themselves pure and chast, by a constant care, absolutely to refift, and to renounce, all carnal pleaad Lywons, to a tailent or surch sw huar fures ; tain, ceffit excep are able to viz.

fures

hum who refif mor the

nev

flesh

can it w tain price

an tal or tra

to of or th

PI

fures; and all the irregular motions, or impressions of

luft, either in body, or mind. Confider 3dly, that, in order to procure, or maintain, this precious virtue of chastity; besides the necessity of fervent prayer, (for no one can be continent, except God give it, Wild. viii. 21.) two other virtues are also necessary; without which chastity will not be able to stand her ground, for any long time, in the foul;

ven is

Who

which

l. xiv.

ht or-

ce of

eatest

of the

nmu-

actity

eem,

iakes

re-

effal,

your

holy)

un-

U to

our;

not

ut to

hrif-

law ing,

arunalfo

hat

the

to

ar-

0

ng

14-

ch

lo

re,

a-

;

viz. mortification and humility. By mortification, the flesh is brought under subjection to the spirit; and by humility, the spirit is subjected to God: and thus the whole man becomes regular and orderly, and easily refists the passions of lust. But where the slesh is unmortified, it grows headstrong and unruly; and where the spirit is proud, it is justly abandoned by God to the flavery of those shameful passions, from which it shall

never be delivered, but by humility.

Conclude to labour with all thy power, for the acquilition of this precious jewel of purity and chaffity. O spare no cost to purchase it: it is worth all thou canst give for it, and infinitely more. But remember it will never stay long with thee; if thou give entertainment to its mortal enemies, intemperance and pride.

## October 19.

#### On the vice of anger.

ONSIDER first, that anger, in the sense in which it is numbred amongst the capital fins, is an inordinate love, or defire, of revenge: and is a mortal fin, as often as the evil it wishes, or the vengeance, or punishment, it pretends to take, is confiderably contrary, either to justice; or to Christian charity; that is, to that love we owe to every neighbour, by the law of Christ, even to our greatest enemies. Our anger, or delire of revenge, is contrary to justice, whenever the person we are angry with, has not deserved the punishment we defire to inflict; or, though he has dferved.

served it, if we do not observe the order of justice: but make ourselves both judges, and executioners too, by taking revenge for ourselves, by our own private authority, which is never allowable. Our anger and defire of revenge is contrary to fraternal charity; when, let the cause be ever so just, we prosecute, or punish the offender, not out of the love of juffice, but out of hatred, or ill will to the person; or merely to gratify a disorderly passion. In such cases as these our anger and revenge is criminal, because it firikes at one, or both, of those principal virtues, of justice and charity: and where either of these is grievously wounded, there is no foundness in the foul.

Confider 2dly, that anger, paffion, and defire of revenge, when deliberately confented to, are also infinitely opposite to those other favourite virtues of Jesus Christ, meekness, humility, mercy, peace, patience, long-suffering, renouncing our own will, bearing the crofs, and the like; which are all of them strongly recommended by his Gospel, and jointly make up the aimable character of his disciples. These are the livery of his fervants, by which he expects they should be known and diffinguished. These we are to learn of him, Matt. xi. 29. If we don't endeavour seriously to study, and practife these lessons, he will not own us for his disciples: if we don't wear his livery, he will not acknowledge us for his servants. But O how irreconcileable is this paffion of anger, when it reigns in the foul, with every one of these Christian virtues! It directly destroys all meekness, and consequently humility, its individual companion; for anger generally fprings from pride and felf-love: it is a stranger to mercy, according to that of Solomon, Prov. xxvii. 4, Anger bath no mercy: it is even a short madness, that is capable, for the time it lasts, of inflicting the worst of evils, or defiring the worst of judgments: it breaks peace, both with God, and our neighbour; and banishes it from our own fouls: it is the mortal enemy of patience and long-suffering, for it will endure to suffer nothing: much less will it admit of the renouncing of our own will, thefe destr it ca long thefe disci

C

ufua

wha repr vea lice give not by kin oth nic fou

tat

lin

fer

th

fo

to if pi

will,

ice;

too,

vate

and

hen,

mith

it of

atify

nger, or

ity:

re-

in-

s of

ence,

re-

the

own

nm,

udy, r his

con-

the

! It

lity,

ings

ercy,

nger

apa-

vils,

eace,

es it

ing:

will,

will, or of our submitting to take up the cross; because these are virtues, that strike at its very root; and destroy it wherever they meet with it; and therefore it cannot endure them. And shalt thou, my soul, any longer indulge a passion, that robs thee at once of all these lovely virtues; and, instead of a servant, and a disciple, makes thee an enemy of Jesus Christ?

Consider 3dly, what a train of other evils and sins usually accompany, or follow, this passion of anger: what oaths, curfes and blasphemies; what affronts, reproaches and injuries; what quarrels, strife and brawls; vea fometimes blood shed and murder too; what malice, hatred and revenge: besides the scandal, that is given to those we are angry with; the robbing them not only of their peace, but also of the grace of God, by provoking them to fin; as one fire is apt to enkindle, or nourish another. Not to speak of many other fad effects of this vice, which is frequently pernicious to the health of the body, as well as that of the foul; and makes them that are flaves to it, unsupportable both to themselves, and to all that have any dealings with them. O my foul, let us ever detest this infernal fury, which daily produces fo much mischief in the world, to the eternal damnation of innumerable

Conclude to give ear to the heavenly lessons against anger and revenge, fo often inculcated in holy writ; to learn them well, and to follow them in practice: Rom. xii. 17. &c. Render to no man evil for evil . . . if it be possible, as much as is in you, have peace with all men. Revenge not your selves, my dearly beloved, but give place to wrath: for it is written, revenge is mine, I will repay, faith the Lord. But if thy enemy be hungry, give him to eat, &c. Be not overcome by evil, but overcome evil with good. Eph. iv. 24, 26. &c. Put on the new man, &c. Let not the sun set upon your anger --- let all bitterness, and anger, and indignation, and clamour, and blasphemy, be put away from you, with all malice: and be ye kind to one another, &c. Gal. v. 19. &c. The works of the flesh are manifest --- enmities, conten-

contentions, emulations, wrath, quarrels, dissensions, &c. Of which I foretel you --- that they who do fuch things shall not obtain the kingdom of God. But the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, long-suffering, mildness, &c. O how happy are those fouls in whom the Spirit of God produces these fruits! But how miserable are they in whom the oppolite spirit brings forth those other dead works of the flesh, the end of which is the second death!

#### October 20.

Remedies against the vice of anger.

ONSIDER first, that, in order to subdue the paffion of anger, and to keep it within the bounds fixed by the divine law; we must watch, we must pray, and we must fight against it. But, to the end we may be quite in earnest in this warfare, we must, in the first place, be thoroughly convinced, how dangerous an enemy we have to deal with; that our all is here at stake: and that, if we suffer this tyrant to hold the dominion of our fouls, neither the gift of tongues, nor prophefy, nor knowledge, nor faith, though ftrong enough to move mountains, or to raise the dead to life, nor giving our whole substance to the poor, nor our bodies to the flames, will ever bring us to Jesus Christ. Because, as long as we refuse to take up his yoke upon us, by denying ourfelves, and learning of him to be meek and humble of heart, we are none of his; for we have not his Spirit. And therefore, he will declare to us: I know you not: depart from me ye workers of iniquity. O ye flaves to anger and revenge, have you ever well confidered this? O how is it possible, that so many thousands, that pretend to believe the Gospel, and that expect to be faved by it, should be so indifferent about the subduing this mortal enemy to the spirit of the Gospel, and to the salvation of their fouls!

Con-

C

ferir

and

this

whe

we

occ

tion

thei the and

Go ble

Go Ch

hur

out

all

to a

tur

the

con

fwe

we

for

wh

tra

us

pol

rec

but

we

the

any

by

Cr

fho

us :

hor

Confider 2dly, more in particular, those three prefcriptions against this passion, viz. watching, praying, and fighting. First we must watch the motions of this enemy, whose attacks are the most dangerous, when they are fudden and unforeseen: and therefore we must forecast, for example, in the morning, the occasions in which we may likely meet with provocations, or temptations; that fo we may either decline them, or, at least, prepare and arm ourselves against Secondly we must pray, with all the fervour and earnestness of our foul, for the victory, which God alone can give; and we must pray with an humble diffrust in ourselves, and an entire confidence in God, through the merits of the precious blood of Jesus Christ, the great pattern of meekness, patience and Thirdly we must fight; by resisting, without delay, the first assaults of the enemy; by calling in all the powers of the foul, to still the storm that begins to arise; by running to the embraces of the cross; by turning away from the temptation, and going out of the company; or at least by keeping filence, till the commotion is over; or answering nothing, but with sweetness and meekness.

Consider 3dly, that in order to overcome our passion, we must also learn to despise and humble ourselves: for anger usually proceeds from an unhappy pride, which makes us ever unwilling to be thwarted, or contradicted, or opposed by any one; and therefore makes us swell with indignation, and fly at them that oppole us, and feek to revenge every little flight we receive, either in word, or deed. Alas! if we did but know ourselves, and what poor wretches indeed we are; and what we have deferved by our fins; there would be no room left for our being angry with any person, for either slighting, or offending us; who, by our having so often, and so grievously, offended our Creator, have justly deserved that all his creatures should rise up against us, and revenge his cause upon us: and that they should both despise us, and abdroi 21300 hor us.

&cc.

ings

t of

ood-

are

refe

op-

the

the

nds

uft

end

in

ge-

15

old

es,

ong

to

nor

fus:

his

of

of

illi

ye

ze,

Ti-

ve

ıld

ny of

n-

Conclude to make use of all these remedies against this unhappy paffion; and never to make any truce with it, till thou haft brought it under: otherwise it will fill thee with fin; and will never fuffer either peace or grace to abide in thy foul.

#### October 21.

#### On the vice of intemperance.

ONSIDER first, that another capital enemy of the foul is the vice of intemperance; that is, of immoderation, or excess, in eating, or drinking: which is a mortal fin, as often as it exposes a person to the danger of a confiderable prejudice, either in his foul, or body, health, or reason; or when it shortens his days, as it frequently happens, like a flow poison; though the effects of it are not immediately perceived: and in general, when, for the fake of the pleasure in eating or drinking, a person does not flick to transgress the commandments of God, or the church; or otherwise sets his affection so much upon gratifying his sensual appetite, as to make this the study and business of his life; like those of whom the Apostle says, Phil. iii. that they make a God of their belly; and of whom he pronounces, with tears, that they are enemies of the cross of Christ, and that their end is destruction. O how true it is, that the vice of intemperance is absolutely irreconcileable with the spirit of Christianity, and with that penitential and mortified life, which is enjoined by the Gospel, as the narrow way that leads to everlasting life! O! 'tis an enemy indeed to the cross of Christ.

Consider 2dly, the innumerable evils in every kind, that are the daily consequences of fins of intemperance. How they change men into brutes; rob them of their reason; destroy their health; bring upon them a variety of diseases; shorten their lives; consume their substance; disturb the peace of their families; withdraw from their wives and children their necessary subsistance; give scandal and bad example to their neighbours; foment fual in **fpirit** things gainff it to a thefe are th not to plung with and t

fresh clares word XXIII. tions cause Rudy wome to yo drun left y kenne XIII. Wal nels, form &c. The uncle thez who fee Chr no i

C

trut

tem

ainff

with

I fill

race

fthe

ode-

is a

nger

ody,

as it

ef-

ene-

ink.

and-

af-

, 25

hole

e a

vith

that

vice

or-

ar-

ne-

nd,

ce.

neir

ari-

ub-

2W

ce;

fo-

ment their passions and lusts; enslave them to their senfual inclinations; make them unsit for prayer, and other spiritual exercices; and quite dull and insensible to the things of God: in a word, how they shut the gate against the grace of God, and all that is good, and open it to all that is evil. The consequence of which is, that these sins, when indulged, and once come to a habit, are the most difficult of all to be cured; and too often, not to say generally, follow men to their graves; and plunge their impenitent souls into those slames, where, with the rich glutton, (Luke xvi.) they shall hunger and thirst for all eternity, and never obtain the least refreshment.

Consider 3dly, in what manner the Holy Ghost declares himself against this vice of intemperance, in the word of God. Who hath wo? Saith Solomon, Prov. xxiii. 29, 30. Whose father bath wo? Who bath contentions? Who falls into pits? Who hath wounds without cause, &c. Surely they that pass their time in wine, and study to drink off their cups. Ecclus. xix. 2. Wine and women make wife men fall away, &c. Isaias v. 22, Wo to you that are mighty to drink wine, and fout men at drunkenness. St. Luke xxi. 34, Take need to your selves. lest your hearts be overcharged with surfeiting and drunkenness --- and that day come upon you suddenly. xiii. 12, 13, Let us cast off the works of darkness, &c .---Walk honestly as in the day, not in rioting and drunkenness, &c. I Cor. vi. 9, 10, Be not deceived; neither fornicators, nor idolaters, nor adulterers --- nor drunkards, &c. shall possess the kingdom of God. Gal. v. 19, &c. The works of the flesh are manifest, which are fornication, uncleanness --- drunkenness, revellings, and such like: of the which I foretel you, as I have foretold to you, that they who do fuch things shall not obtain the kingdom of God. O fee ye gluttons and drunkards, enemies of the cross of Christ, where your portion is like to be, fince you have no there in the kingdom of God.

Conclude to meditate well upon these Scripturetruths, and these dreadful woes pronounced against intemperance; and never be so soolish and mad, as to sell

thy

thy birthright in God's eternal kingdom, with all the ravishing joys of his heavenly banquet, for so mean, so unworthy, so beastly a thing, as the gratifying for a moment thy sensual appetite.

# October 22.

#### Prescriptions against intemperance.

ONSIDER first, that, in order to overcome the vice of intemperance, one of the first and most neceffary prescriptions is to fly the occasions of it, and to keep, as much as possible, at a distance from the danger, which is always at hand in the revellings, or drinking-bouts, of worldlings: and ought always to be apprehended, in fuch places and companies, where excels is promoted, and encouraged by common practice, and example. Let not him that has already experienced his own weakness, by falling into fin, in fuch occasions, venture himself any more there. The burnt child ought to dread the fire. Much less should he, that has unhappily contracted a habit of intemperance, expose himfelf to fuch places or companies, whatever the confequences of the refufal may be: he will never get the better of that pernicious habit, as long as he frequents fuch places and fuch company. Let no man here deceive himself, with pretexts of civility, or necessity: his foul is at stake; eternity is at stake. O let him not risk his all, for fear of displeasing drunken companions! The plague is amongst them: let him fly far away from the infection. The devil is amongst them: there is death in their cups; a mortal poilon, that reaches even to the foul. Hell is following them close at the heels; let him keep off from them, left he also be involved in their destruction. Leuris lette ment, seit to book

Consider 2dly, that the arms, which are to be employed against the vice of intemperance, are particularly prayer, and mortification. Fervent prayer, frequently repeated, draws down the powerful assistance of God's grace; without which this evil, which is too natural to

our

our

tion

tite

ry ( life

mu ral

wo of l

fect

nite

oth

put

is f

tyra

pro hap

mo

for

is a

wi

pra

hel

gro

her

tisf

the

Go

on

wil

dri

the

fuf

kir

an

fw.

the

the

Il the

an, lo

for a

dOm

THUTT

14 197

Supir

der An

e the

t ne-

id to

dan-

rink-

ap-

xcels

and

d his

ons,

ught

un-

iim-

nle-

the

ents

de-

ity :

not

ons!

way

nere

ches

the

in-

112h

em-

arly

ntly

od's

our corruption, is not to be overcome. And mortification disarms the enemy, by restraining the sensual appetite, and bringing it into due order and fubjection. Every Christian, as such, ought to aim at leading a mortified life; in quality of a disciple of a crucified God; he must endeavour to walk in the narrow way, by a general self-denial; if he expects to arrive at true life, and would be acknowledged by his Lord and Master for one of his. How much more is every finner, if he hopes to fecure to himself the remission of his fins, by being a penitent indeed, obliged to expiate them by fasting, and other mortifications, and penitential exercices? Now the putting in practice this mortification and penance, which is fo general a duty, will effectually deliver us from the tyranny of intemperance; and even cut off all the approaches of this enemy. O let us embrace then this happy means of gaining a compleat victory over this mortal evil, and all its wretched train of fins!

Confider 3dly, that the most sovereign means of all for fubduing intemperance, and indeed all other vices, is a daily application of the foul to the study of true wildom; by the exercice of recollection and mental prayer, and the contemplation of heavenly truths. This helps the foul to another kind of appetite, which will grow daily upon her, for the things of God; and gives her a loathing and difgust for all sensual and carnal sa-The relish of truth, the sweet savour of tisfactions. the heavenly manna, found in the conversation with God in our interiour; the confideration and meditation on his eternal feast, where he shall inebriate his guests with the never-failing plenty of his house, and make them drink of the torrent of his pleasure, at the very head of the fountain of life, which is with him; is abundantly sufficient to wean the foul, that accustoms herself to this kind of diet, from all fenfual affections; and to give her an effectual and eternal abhorrence for all those husks of fwine, that keep earthly-minded Christians both from the table, and from the kingdom, of their heavenly fa-

Vol. II, at many two sand tout was and conclude

Conclude to follow these prescriptions, if thou would effectually be preserved from, or cured of, this mortal disease of intemperance. Even in thy ordinary meals, and necessary refreshments, let not sensuality hurry thee away, to indulge thyself in eating and drinking, merely for the pleasure of it; but take that necessary support of nature, with a pure intention, in obedience to the will of God, as a medicine for the preserving of thy health; and season it with the remembrance of the gall and vinegar of thy Saviour.

## October 23. On the vice of envy.

ONSIDER first, that envy is a repining, or an uneasiness of mind, at another's good, which the envious man conceives to be an evil to himself, as lessening, or obscuring his glory, or the esteem and excellence which he aims at. So that envy, though commonly reckoned amongst the capital fins, because of the many other crimes that fpring from it, is indeed a daughter of pride; and, generally speaking, bears her company, and flicks close to this her unhappy mother! 'The proud,' as St. Augustine takes notice, ' through the love they have to their own excelling, envy them that are their equals, because they come up to them; their inferiors, from an apprehension lest they should become · their equals; and them that are superior to them, because they cannot equal them.' This envy, like her mother, is a mortal fin, of the spiritual kind; which makes a dreadful havock in the foul; and yet, too often, is fcarce taken notice of by the unthinking children of the world. Christians, look well into yourselves, that this devouring serpent may have no lurking hole in your interiour, there to prey upon the vitals of your foul. Watch and pray continually against it.

Consider 2dly, that the malignity of envy proceeds from its direct opposition to charity, the queen of all virtues. For charity is a joy in the glory of God, and

n

in th

at be

rifie

tiful

Nov

on t

willi

bou

the

chai our

con our

occ befa

he l

frie

cha

mo

as

nei

to

gri

tru

eve

eve

he

Lo

its

an

W

ba

in the good of our neighbours: whereas envy grieves at both the one and the other. God ought to be glorified, for all his gifts and graces, which, with a bountiful hand, he so plentifully bestows upon his creatures. Now the envious man, instead of giving glory to God, on these occasions, is grieved at his goodness, and would willingly, if he could, stop up the channel of his divine bounties: and can there be a greater perversity? Again, the love that we owe to our neighbours, by Christian charity, requires that we should consider their good as our own; fince we are to love them as ourselves; and confequently that we should rejoice at their good as at our own: and thus the good Christian meets with daily occasions of satisfaction and joy, in every good thing that befalls any one of his neighbours; because the charity he has for them makes him confider them all as his dear friends and brethren in Christ. But envy grieves where charity rejoices, and makes its flaves every day more and more miserable, by giving them fresh sadness and pain, as often as they see or hear of any advantage of their neighbours. And is not this again a strange perversity, to prefer fadness before joy, and all the gnawings and gripings of envy before the sweets of charity? But how true it is, that fin can never escape unpunished; fince every vice, (but more particularly envy) carries with it, even here, its own torment; besides the judgment of hell it shall meet with hereafter. O thou art just, O Lord, and thy judgment is right!

Consider 3dly, the malignity of this vice of envy, from its hideous offspring, that is, from the innumerable crimes it gives birth to. Envy is the parent of hatred and malice. The envious are always prone to judge, censure, and condemn, their neighbours; to put the worst construction upon all they say or do; and daily to backbite and slander them. They are generally whisperers and tale-bearers; seeking upon every occasion, to set all others against them whom they envy: they ever oppose, both by word and action, whatsoever tends to their good; and take a malicious satisfaction in all the evil that happens to them. And what mischief is there

Y 2

that

o ofdren lves, le in your eeds

uldft

ortal

reals.

thee

erely

ort of

will

alth;

d vi-

e en-

ffen-

ence

only

nany er of

and

oud,'

they

their

infe-

ome

be-

her

hich

eeds all and

in

fou

wh

Ifst

this

hur

env

and

the

dire

giv

cha the

ble

the

kno

ing

wil

cea

uni

pur

tho

and

bai

OVE

fift

NO

Ch

all

va

ter

gre

an

thi

th

that such a disposition as this is not capable of? Oh! tis true that even the greatest of all crimes have often proceeded from envy. It was envy that made Cain murder his brother Abel: it was envy made the brethren of Joseph sell him into Egypt: it was envy made Saul so often seek the life of David: In fine, it was through envy, the Jews crucified the Son of God.

Conclude to detest this monster, with all its imps; and to resist, with all thy power, even the first motions of it. It is a child of the devil, by whose envy death, and all other evils, first came into the world; and who is continually seeking our ruin, through pure envy, without any manner of advantage to himself. O let us hate and

abhor it !

### October 24.

#### Remedies against envy.

CONSIDER first, that, in order to subdue effectually the passion of envy, we must lay the axe to the root, by a ferious application of our fouls to extirpate pride, and vain-glory; and all that unhappy felf-love, which gives birth to this paffion, and which continually nourishes it; and to plant in its place, the true knowledge of ourselves, and humility. These two blessed virtues always bring along with them light and truth; and eafily dispel the darkness and errour, which serve for acovert for envy. Because the true knowledge of ourselves, and humility, clearly shew how little reason we have to be either conceited of ourselves, or our own excellence; and how groundless and unjust all our pretentions are, either to the favour, or esteem of others, or to any preference before others. Now this conviction makes us willing to be overlooked, and despised by every one; and to fit down in the lowest place, as most suitable to our deferts; and consequently leaves no room for us to repine at any one's being efteemed, or preferred before us, or having any other advantage whatfoever. And thus the light of truth, which humility communicates to the foul,

16

Oh

e often

Cain

made

it was

envy s

imps:

otions

b, and

s con-

ithout

te and

9, 301

blettec

V 112

194901 Fectu-

to the

irpate

f-love,

nually

now-

d vir-

; and

raco-

elves,

ave to

ince; s are,

pre-

es us

; and

o our

o re-

re us, thus

o the

foul,

an

foul effectually banishes from her this vice of envy which delights in darkness, and cannot endure the light. If then, my foul, thou wouldst be out of the reach of this hellish monster, learn to be truly humble; for an humble foul can never be envious. thren of Joseph

Confider 2dly, that the most sovereign remedy against envy, is to labour to fettle the foul in that perfect union, and universal charity, which the Son of God requires of us all, as absolutely necessary to our falvation, and as the true test of our being his disciples. This charity directly attacks the monster, wherefoever it finds it, and gives no quarter to any of its offspring. Wherefoever charity reigns, envy, hatred, malice, backbiting, and all the rest of that cursed train, immediately fly away, O bleffed charity, which bringest along with thee all other virtues; and which drivest away all vices! Come thou then, and take up thy eternal abode in my foul: I know that without thee I am nothing: and that whatfoever other advantages I may possess, if thou art wanting, they will avail me nothing. But all good things will come with thee. O I will feek thee then without ceating! I will prefer thee before all the treasures of the univerle: I will spare no pains to find thee; nor cost to purchase thee: I will live and die in thy embraces: and thou shalt deliver me from all my vices and passions, and bring me to my God. For my God is charity.

Confider 3dly, that envy, like all other vices, is to be overcome by fervent prayer, for imploring the divine affistance, without which we can do nothing: and by fetious confiderations and meditations upon the great Christian truths: more especially such as may effectually open the eyes of the foul to fee the emptiness and vanity of all these worldly toys, and of all earthly and temporal things, which so suddenly vanish away; and the greatness of things eternal: that so the foul may despite and loath thefe lying follies, (the love of which nourishes both envy and pride) and fet her heart only upon the eternal honours, riches, and pleasures, of the kingdom of heaven: where envy has no access; and where that perfect charity reigns, which makes the bleffed take Y 3

log the

THWIC

villthe

busvin

ilaithe

bruck

all a g

ib his

bowe

id Tur

rei

cri

kin

nth

lifo

fu

ex

11 cc

1010

01

A

H

0

0

8

V

F

b

iŧ

1

for

an inexpressible delight in each other's happines, to the red great increase of their own. O thus it ought to be with the last Christians; fince they all aspire to this same heavenly country, the place of everlasting peace and love; and have all manner of ties to oblige them to the stricted union and love; as they have all the same sather and mother, God and his church; are all brethren in Christ; are all redeemed by his blood; and sanctified by his spirit in baptism; and all partake of his body and blood, the sacrament of unity and love; and therefore ought all to have but one heart and one soul. O what a heaven should we have upon earth, if it were so with all Christians! There would be no occasion for prescriptions against envy.

Conclude to have recourse, upon all occasions, to these three excellent antidotes, humility, charity, and prayer; and the subtle poison of envy shall not have any force upon thee. Oh! how blind, how unhappy are they, who, through envy, become evil themselves, by occasion of another's good; and are so perverse in their choice, as to prefer the bitterness and racking pains of this vice, before the pleasure and satisfaction of charity.

## October 25. me . and as bes

## On the vice of spiritual stoth

consider first, that spiritual slots is a most pernicious evil; whether we consider it in a more general acceptation, as it is a laziness of spirit, or a backwardness, negligence, and carelesness, with regard to all the things of God, and all Christian virtues; with a loathing and repugnance to the taking of any pains for the acquisition of them: or, as it is taken by divines, when they number it amongst the seven capital sins, as it is a particular indisposition of the soul, with regard to the love of God, opposite to the virtues of godliness, devotion and prayer; and a loathing, as it were, of divine love in the soul. The former is a more extensive evil, an enemy to all virtues in general, by opposite to the soul.

deeper

every Day in the Year 1247

poling them all; and a mother, or nurse, of all other vices; by letting them all in, and nourishing them all in the soul. The latter is particularly opposite to the divine virtue of charity, the queen of all virtues, and to the glory of God's name, and his kingdom in our souls. And therefore, when it is considerable in its kind, it is a great mortal sin; by reason of its direct opposition to divine love, which it banishes from the soul. And no wonder: for if it be a great crime to oppose the spiritual good of our neighbour, by envying, or resisting the reign of the love of God in his soul; it must be no less criminal, to withstand and oppose the coming of the kingdom of God's grace, and his love into our own souls.

Confider 2dly, the numberless evils that flow from this vice of spiritual sloth, when once it possesses the foul; more especially in the way of fins of omission: fuch as the neglect of prayer, and of all other religious exercices; the keeping away from the facraments; and consequently the stopping up, or turning off from the foul, all the channels of divine grace; and laying her open, unguarded, and defenceless, to all her enemies. And thus the flothful foul is made a daily prey to Satan, and to fin; and lives, in a manner, without God. Hence the daughters of this spiritual sloth, according to S. Gregory, are 1. Despair, or giving up the cause of God, and of the foul; fo as to have neither hope, nor concern for one's eternal falvation. 2. Puflianimity, or cowardice, dreading, or flying from the least pains, or labour in the service of God. 3. A numbness of foul, with regard to all the divine precepts. 4. Malice, or as aversion to all fanctity, and to the professors of it. 5. A rancour, or indignation, against all such as seeks to And lastly, a dissipation of mind, bring us to God. turned away from the things, of God, and always running after creatures. From the unhappy fruits, you may judge of the naughtiness of the tree, which produces them; and learn to dread fo pernicious a vice. o , or w.

Consider 3dly, that this vice of sloth is the more dangerous; because, like the rest of the spiritual sins, it lies deeper

to the with avenly and brickell erand

Dhrift; by his blood, ought a heaith all

escrip-

y, and ve any py are es, by n their ims of arity.

And sind Hem. S. G. God

more or a regard rtues; of any

moft

apital with

more more

ofing

deeper in the foul, and is eafier overlooked, by fach as will not take the pains to think, and to examine well the state of their interiour. Carnal fins are more easily discovered; because their guilt carries with it a greater shame in the eyes of men; which makes it fly in the face of the finner, and he cannot difguife it : but spiritual fins are more heinous in the eyes of God, though not fo much confidered by men; and often not regarded at all. And thus, as thousands live and die, under the mortal guilt of the spiritual vices of pride, envy, hatred, or covetousness, unregarded and unrepented of: so 'tis to be feared thousands live and die under the mortal guilt of spiritual sloth, unregarded and unrepented of. For what other judgment can we make of those slothful servants, whom the Gospel so loudly condemns? Or what can be faid in favour of them, who being fent into this world upon no other business, but to learn to love and to ferve their God, through this unhappy floth, live and die, without fo much as once feriously thinking upon this great business; much less putting it in execution?

Conclude to look well to thyself, and to examine thyself well How thy heart stands affected with regard to the glory of God's name, the advancement of his king dom within thee, and the reign of his love. If this be what thou seekest in the first place, all is well: but if thou admittest of a loathing or repugnance to this, and givest the preference in thy heart to every thing else, assure thyself that the demon of spiritual sloth possesses.

thy foul, and that God has no share in thee." wo vd en

## October 26. best bas ebivor

On the remedies against spiritual sloth.

ONSIDER first, that the fovereign remedy against spiritual sloth, is the daily practice of confideration; particularly by meditating on those moving truths, which either represent to us the infinite goodness of our God, his love for us, the passion of his Son, and those innumerable motives we have to love him, and to

be fer ny juo ftinat O w out a repeat This goodr nitely his Sc emplo even daily thoug ration us to fervice he wi great threat and h fhall one h other,

quickly

lence, curing

and to labour

25

ell

ly

ter

he

lal

fo ll.

tal

0-

be

of

at

s.

an

119

to

nd

211

yus

to

Can B

be

nd

e,

es

US,

10

ni.

ly

ne

ng

213

nd to

be-

be fervent in his fervice: or else denounce to us his many judgments, both in time and eternity, upon the obstinate opposers of his grace, and the rebels to his love. O what heart can be fo far hardened by floth, as to fland out against such meditations as these, when frequently repeated! We have a God to ferve, and a foul to fave. This God is infinitely good, and good to us. goodness, beauty, truth, and all perfection: he is infinitely lovely; and he is our antient and eternal lover: his Son came down from heaven for the love of us: he employed his whole life in feeking our falvation; he even died for the love of us: we have received, and daily do receive many great benefits from him: thought is always upon us. And shall not the consideration of all this goodness and love of his for us, oblige us to be fervent in the love of him, and diligent in his fervice? If we love him, and ferve him as we ought, he will be our protector here, and our reward exceeding great hereafter. If we neglect his love and fervice, he threatens us with eternal evils; and death, judgment, and hell, are always following us at our heels. shall not the remembrance of all his promises on the one hand, and of all his threats and judgments on the other, effectually rouse us up out of our slothful indolence, and spur us on to labour in earnest for the securing our eternity?

Consider 2dly, that another remedy against sloth, is often to research, that the short time of this life is given us, by our maker, for nothing else but to labour therein; and to labour for an eternity: that we can have no other stock to live on for eternity, but what we provide, and send before us, by working well, during the twelve hours of this short day of our mortal life: that every moment of this time is pretious; it is even worth an eternity; because by the good employment of every moment, we may add to our eternal slock; and consequently to our eternal glory: that what we lose of it by sloth, is lost forever; and that the loss is irreparable: that the night will be quickly with us, in which no man can work: and

therefore that we must husband well this short, this pretious time, and spend it to the best advantage; labouring by good works to make our calling and election sure. 2. Peter i. 10. O! what a ffrict account shall one day be demanded of us, of the employment of this whole time? and where shall the flothful hide their

heads at that day?

Confider 3dly, and fet often before your eyes, in order to overcome all spiritual sloth, the life and death of the Son of Gcd, the great pattern of a Christian; who was never idle; but always employed in doing the will of his Father. O how happy is the Christian, that endeavours to be always employ'd in this manner! Read also, and meditate often on the lives of the Saints; and excite yourfelves to fervour in the service of God, by their example; and by the confideration of their eternal glory. O what pains do the children of this world daily take, what dangers do they expose themselves to, for the sake of a little dirt, which they must leave behind them to morrow? And it is not a shame that Christians should not do as much for a happy eternity? Remember also on all occasions that the eye of your great master is always upon you: and therefore take care to pleafe him: not only by ever doing something; because such is his will and appointment: but also by labouring to perform all your actions, with that perfection, which becomes works, done for the fervice of fo great

Conclude to arm thyself, by these and such like confiderations, against all the mischiefs, that are otherwife to be apprehended, from this pernicious vice of spiritual floth: and that thou mayst keep thyself farther off from its approaches, beware of all tepidity or lukewarminess in the service of God. Often reflect upon the sentence that was passed upon the barren fig-tree Luke xiii: and fear, lest if thou also content thyself with a show of leaves, without bearing good fruit, the Lord of the vineyard may order thee also to be cut up, and cast into the fire. and mo awob good and

many a against mies, death. Eph. that yo devil. but ag of the wicked ons of us, I we we feited ploy a and al the pi their p no for cept it vieldin we ha ide; o gu neaver who n irst d

f Chr

hen v

on't

\$300E

Co

of hol

Job vi

peace,

O & tober

# the troft sidt have basedlad flow sw tall societadis according to the societadistance according to the societadistan

his

la-

ion

his

lein

es,

ind

f a

yed

рру

y'd

on

fer-

and

hat

hat

ake

nem

ians

ber

fter

eafe

fuch

ring

ion,

reat

like

her-

e of

rther

uke-

upon

-tree

vielt

fruit,

Stober

On the Christians warfare.

ONSIDER first, that the life of a good Christian is a perpetual warfare; according to that of holy Job, the life of man upon earth is a warfare. Job vii. 1. His time of a true, settled, and solid peace, is not to come, till after many a conflict, and many a victory. He must fight his way to heaven, against a set of cruel, deceitful, and obstinate enemies, who will never let him alone, either in life or death. These are they, of whom the apostle writes. Eph. vii. 11. 12. Put you on the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against slesh and blood; but against principalities and powers, against the rulers of the world of this darkness; against the spirits of wickedness in high places: that is, against all the legions of demons, who dwell in this air that furrounds us. These wicked spirits mortally hate us; because we were created to fill up the places they have forfeited by fin: and therefore they never cease to employ a thousand tricks and artifices, a thousand snares. and allurements, to draw us away from God, into the pit of fin and damnation. But for our comfort, their power is greatly restrained; they can employ no force against us, nor do us any real hurt at all, extept it be by our own free consent, by our unhappily yielding ourselves to them. And on the other hand, we have a far greater strength, engaged to fight on our ide; not only of all the host of heaven, ever ready o guard and defend us: but even of the King of heaven himself; whose battles we are fighting; and who never forfakes his foldiers in the war, if they don't irst desert from him. And what can the soldiers f Christ desire more. God is for us : what matter is it hen who is against us? We are fure of victory; if we on't fling down our arms, and defert to the enemy. Con-4300BO

Confider 2dly, that the devil, and all his wicked ones, knowing how little they can do against us of themselves. have unhappily engaged the world, and the flesh, to fide with them, as auxiliaries in this warfare. Upon these they depend more than upon all their own troops: and these, in effect, annoy us more, and commonly do much more mischief to our souls, than all those spirits of dark. ness. By the world, we mean the whole collection of poor mortals, who have been already deluded by Satan, into the broad road of fin and perdition; and who have embraced, both in principles and practice, the wicked laws, maxims, and cuftoms, which he has introduced; and continually propagate them, both by word and example. This is that world, the flave of Satan, and the mortal enemy of the Gospel of Christ, against which he fo often pronounces his woes: this is that Babylon, the city of the devil, that is ever waging war against the people of God; and feeking to carry them away captives, and to subject them to its wicked laws. This wicked world is made up of the lust of the flesh, the lust of the eyes, and the pride of life, I John ii. 16. This wicked world, and all its pomps, we have renounced at our baptism. Against this capital enemy of our souls we must fight till death.

Consider 3dly, that if the world be a dangerous enemy to a Christian soul; because it requires a great courage and strength, to go against the current of all its maxims and practices; and to despise both its allurements, and its censures: the flesh, on the other hand, is still more difficult to overcome; because it is a domestic enemy, that is always at hand; even within this very caftle of ours, which is continually befreged by the devil, and the world; 'tis a traitor, that holds a perpetual correspondence with these enemies; and is ever ready to open the gates of the foul to them. For by the flesh we mean, our own evil inclinations, passions, and lusts; which never cease to wage war against the spirit; and which violently incline us to take part with the devil and the world, against our God. Hence our Lord in his Gospel, not only requires, that we should renound

they inculo hate ciples part of gainflown paffio

three death life.

Co

 $C^{\circ}$ up as and m of the 27, 28 things the stro things hould g chosen eves of they ha them; s fond yet the the wif this wo work o by their Adore

Vol

nes,

ves,

hele

and

ark-

n of

have

cked

ced;

ex-

the ch he

, the

t the

cap-

This e luft

This

ed at

fouls

ene-

COU-

max-

ents,

s ftill

ic e-

very

e de-

etual

ready

y the

s, and

pirit;

se de-

Lord,

ounce

all other things in the world, how near or dear foever they may be to us, to follow him: but more especially inculcates, that we must renounce also ourselves, and hate ourselves in this life, if we desire to be his disciples, and to save our souls. This then is the very chief part of the Christian's warfare; to sight continually against ourselves, and to spare no pains to subdue our own steff, that is, all our corrupt inclinations and passions.

Conclude to declare an eternal war against all these three enemies: and to fight mansfully against them till death: and thou shalt not fail to receive the crown of life.

# smole. This is the control of the flave of Satan, and the smoles of the smooth of the smooth of the smooth of the should be smooth of the should be should b

#### On St. Simon, and St. Jude.

away ran-CONSIDER first, the wonders of God in these, and in all the rest of the Apostles; whom he raised up as it were from the earth, and from the dunghill, and made the princes of his people. The foolish things of the world hath God chosen, faith St. Paul, I Cor. i. 27, 28, 29, that he may confound the wife: and the weak things of the world hath God chosen, that he may confound the strong: and the base things of the world, and the things that are contemptible, hath God chosen, that no flesh hould glary in his fight. The Apostles, when they were chosen by Christ, were poor, and contemptible in the eyes of the world; they were ignorant and illiterate: they had no power, credit, or interest, to recommend them; nor any one of those qualities which the world s fond of to make them shine in the eyes of men; and vet they are preferred by the wisdom of God, before all the wife, rich, eloquent, learned, noble, or great ones of this world; as most fit to be his instruments in the great work of the conversion of the world; and belt qualified by their fimplicity, and humility, to shew forth his glory. Adore here, my foul, the wonderful ways of God, and learn to prefer with him the things that this world de-VOL. II. fpiles, spises, before all its false grandeur, deceitful appearances,

and oftentation of wildom. "I your norder to muosos to

Confider 2dly the eminent dignity to which the A. postles were raised by our Lord: they were made his disciples, his individual companions, his familiar friends and confidents; yea his brethren too, John xx. 17. they were made, under him, the chief priests of the New Testament, the first bishops and pastors of his church the prime ministers of his kingdom, the stewards and dispensers of all his mysteries; his embassadors to men; his vicegerents upon earth; the doctors and teachers of the whole world; and, next after him, who is the chief corner-stone, the twelve foundations of his church, Eph. ii. 20. yea the twelve foundations of the heavenly Jerusalam, Apoc. xxi. 14. Reflect also on the distinguishing graces, and the excellency of power, which our Lord conferred upon them, fuitable to their great office and callings; fuch as the power of confecrating and of offering in facrifice his facred body and blood; of remitting fins; and of opening or flutting heaven's gates to men; the commission of feeding his flock, and of ruling and directing his church, with the promife of the Holy Ghost to assist them therein; the authority of publishing through the whole world his new law, the law of grace; and the covenant of salvation through him, &c. Besides the gifts of tongues, and prophesy, and other eminent graces of the Holy Ghost; and a power of working all kind of miracles; yea even greater than those of Christ himself, S. John xiv. 12. Christians, blefs your Saviour on the festivals of the Apostles, for all these great things he has done for them, and through them, for his church in general, and, in some degree, for every one of you in particular. For as they were under Christ, the fathers and founders of the Christian religion, fo, from them, and through their ministra the faith, the word, the facraments, the graces of Christ and all spiritual goods and treasures, are derived down to your fouls, by the channel of their fuccessors in the church of Christ.

on a by al They rated thing nefs, tation the pi fouls: for hi meet even i for his nent c bours, ings a Christ more t by the ficacy tue, re where and lef of their the tru divine . you show

festivals the fav. Saints. Saints, in them by to with great and work the great the great and work the great the

ation of

should ?

ices,

A-

his

ends

they New

irch,

and

ien;

rs of

chief

rch, enly

ftin-

hich

reat

ting,

ood: ren's

and

le of

ty of the

ough

and

ower

than ians,

or all

ough

gree, were,

iffian iftry

hrift,

down n the

Con

10

Confider 3dly the eminent fanctity of the Apostles. on account of which they have been so highly honoured by all fucceeding generations in the Christian church. They received great graces, and they faithfully cooperated with these graces: at the first call, they left all things else to follow Christ, and, as he bears them witnels, Luke xx. 28, they remained with him in his temptations. They were indefatigable in their labours, for the propagating of his kingdom, and for the falvation of fouls: their zeal and courage was invincible: their love for him was stronger than death: they were ready to meet with death, in every shape, for his glory: they even rejoiced that they were esteemed worthy to suffer for his name. In a word, they were perfect, in an eminent degree in all virtues. By their preaching and labours, by their doctrine and miracles, by their fufferings and death, they planted the faith and church of Christ throughout the world: but nothing contributed more to this great work than the fanctity of their lives : by the help of which, as well as by the fervour and efficacy of their prayers, they effectually established virtue, religion, and Christian perfection, in every place where they came, upon the ruins of infidelity and vice; and left behind them a succession of Saints, as the fruits of their labours; which has been kept up ever fince in the true church of Christ: according to that of their divine master, John xv. 16. I have appointed you that you should go, and should bring forth fruit, and your fruit should remain.

Conclude to celebrate, with a particular devotion, the festivals of the Apostles, as the most eminent amongst the favourites of God, and the fathers of the other Saints. Glorify God, who is wonderful in all his paints, for the extraordinary wonders he has wrought, n them, and through them; and for that eternal gloty to which he has raised them. But study also to learn he great lessons they perpetually taught, both by word, and work; and to aim with all your power, at an imi-

ation of their virtues and fanctity.

## this shall or sha OEtober 29.

On the Christian's armour.

ONSIDER first, that the life of a Christian here upon earth being a perpetual warfare, he is under a necessity of providing himself with proper armour, if he hopes to come off with victory. What this armour should be, we may learn from the Apostle Eph. vi. 13. &c. Take unto you, faith he, the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand therefore having your loins gir about with truth, and having on the breastplate of justice; and your feet shod with the preparation of the gospel of peace, in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation; and the (word of the spirit (which is the word of God) by all prayer and supplication praying at all times in the spirit, and in the same watching with all instance &c. O how compleatly shall that Christian be armed against all his enemies, that makes fuch a provision for himself as is here recommended by the Apostle, of arms, both defensive and offensive? Let us descend to each particular.

Consider therefore 2dly, that the soldier of Christ, in order to be fit to put on his armour, and to stand in the battle, without being hindered by his earthly garments, hanging loose about him, must first gird up his loins; that is, he must set out, with a sirm resolution of restraining his passions and lusts, and all irregular affections to these earthly things, which very much incumber and hinder the Christian in his spiritual conssicts, and give the enemy a great hold of him, now the girdle or belt he must make use of for this end is truth for he must be gird about with truth, says the Apostle: that is with sincerity, uprightness, Christian simplicity, and purity of intention, in

his ur his fou death, inclina his for but on justice cular 1 the fol with, vices. paratio this? the mo Christi prepara tude of the lyir there i

Con and ge the Ap Christia particul levelled Calvatio head of his wea ouls fr Satan y the shie of the the pre udgme heir re elves v ute diff

n God

gospel,

either -

ian

he

ner

hat

ftle

our

lay,

fore

ing

ngs

e to

one.

the

all

rit

OW.

all

felf

ms,

ach

rift,

and

hly

ird

irm

and

nich

his

old

ule

vith

ght.

in

his

his undertaking; having purely in view God and his foul, and being resolved at all events to fight till death, and to facrifice on all occasions his dearest inclinations to the love of God, and the falvation of his foul. Thus must be begin; and then proceed to put on the breast plate, or coat of mail, of Christian justice; by which is here understood not one particular virtue, but the collection of them all; which the foldier of Christ must labour to furnish himself with, against the temptations of all their opposite vices. He must also have his feet shod with the preparation of the gospel of peace. But what is meant by this? The feet of the foul are her affections, by which she moves towards the things she loves: These in the Christian soldier must be properly shod; with the preparation, that is, with the readiness and promptitude of the foul, to direct all her steps, not towards the lying vanities and fooleries of the world, in which there is no peace; but to walk in the ways of the gospel, which alone can ensure to us any true peace, either for time or eternity.

Confider 3dly, that after these previous dispositions, and general preparations for the spiritual warfare; the Apostle recommends as the chief pieces of the Christians armour, the shield of faith, which has a particular efficacy to extinguish all the fiery darts, evelled at us by the wicked one; and the helmet of falvation, that is, divine hope, which protects the head of the foul, from being wounded by any of his weapons, yes Christians, if you would keep your ouls from being pierced with the hellish darts of batan you must take care to carry about with you the shield of faith that is a strong and lively-belief of the great truths of the gospel; with a sense of the presence of God; and a remembrance of death, udgment, heaven and hell, and you shall be out of heir reach. But then you must also provide yourelves with the helmet of hope; by joining an absoute distrust in yourselves, with an entre confidence n God: lest otherwise your head be lest naked and

Z 3

expoled

exposed on all sides to the wounds of the enemy, and there be no foundness in it: which is the case of all those, who in this kind of warfare, build upon

themselves, and not upon our Lord.

Conclude to spare no pains to procure every part of this heavenly armour; that you may be able to fight the battles of your Lord, in such manner as to overcome his, and your enemies, and to triumph eternally with him. Especially take care to secure to yourselves the shield of a lively faith, by the means of daily meditations on the truths of eternity.

### October 30.

On the Christians conflict.

ONSIDER first, that in this spiritual warfare, the Christian soldier must not only be furnished with arms of defense, such as breast plate, shield and helmet, but he also must provide himself with a proper fword, with which he may be able to attack, and to beat down the enemy. Now this fword of the spirit, or spiritual sword, to be employed in the Christian's conflict, is according to the Apostle the word of God. The truths of God's heavenly word, heard from his ministers, or read in good books, and received as the feed of life, and laid up in the heart; when embraced with a lively faith; and pondered at leifure by deep meditation; ferve in a double capacity, both to defend us, and to annoy the enemy : they are both a shield, and a fword. They are a shield, because the continual remembrance of these great truths baffles and defeats all the temptations of the world, the flesh and the devil: none of them have any force against a foul that daily meditates on God's holy word; and enters into the true spirit of it. And they are fword too, which none of them all can withstand when drawn against them; by a lively faith: it attacks them where ever it meets them, and never fails of victory; it beats down all their fortifications; and force

forces the en

Co Swora Apof all pr Ipirit. which the a fpiriti more he fa want fham indee is ev a ne of all nite forfa that he i. above tory,

and Co Christon trine to all partis water Matterns opposite of the control of the

nece

ny,

ale

001

part

to

to

ter-

to

eans

are,

hed

and

oper

and

irit,

an's

God.

his

the

aced

deep

fend

ield,

onti-

and

flesh

ains

and

re a

and,

acks

ils of

and

orce

are

forces them out of all their entrenchments. Such is the efficacy of daily meditation on divine truths; it roots out all vices, and establishes all virtues.

Confider 2dly, that in the Christian's conflict, this fword of the spirit, is to be used, according to the Apostle, in such manner as to be accompanied with all prayer and supplication, praying at all times in the spirit, and in the same watching with instance. From which words we gather the great importance, year the absolute necessity of fervent prayer in this our spiritual warfare: and that, not only in the time of more dangerous and obstinate temptations; but as he fays, at all times, and with instance. Oh! 'tis the want of observing this prescription makes so many fhamefully yield in the time of temptation. indeed we may fay with absolute truth, that no one is ever overcome, but for want of prayer, and that a neglect of prayer is the original cause of the fall of all them, that fall from God by fin: For his infinite goodness never forsakes them that do not first forfake him; he never withdraws his grace from them that do not first withdraw themselves from his grace, he is faithful, and will not suffer us to be tempted above our strength; but will affaredly give us the victory, if we always cast ourselves upon him, by fervent and humble prayer.

Consider 3dly, that the Apostle prescribes to the Christian soldier in order to overcome the enemy, to join watching with his prayer: agreeably to the doctrine of our Redeemer; who on many occasions, enjoins to all his sollowers a perpetual watchfulness; and in particular the night before his passion bid his disciples watch and pray, less they should enter into temptation, Matt. xxvi. 41. clearly intimating by these words, that our best and only security against being overcome by temptation is to join watching with prayer; and to oppose these two against all our spiritual enemies; ever remembring, that though our spirit be willing the sless frail. And what makes this watching still more necessary, is the nature of this warfare, in which we

are engaged against these wicked spirits, who are continually laying ambushes for us; and use a thousand deceits to ensure us; and oftener prevail by tricks and stratagems, or by coming upon us unawares, than by

open affault.

Conclude to make proper use of these weapons, prescribed by the Apostle, and by our Lord himself, by filling thy mind with the word, and the truths of God, and by diligence in watching and praying: and all thy conslicts shall be crowned with victory.

## October 31.

On the four cardinal virtues.

CONSIDER first, that there are four moral virtues, which are called cardinal; because they are as it were hinges, upon which the whole life of a Chriftian must constantly move, if he would be good for any These are prudence, justice, fortitude, and temperance: which the wifeman tells us (Wisdom viii. 7.) are all taught by divine Wisdom, and are such things as men can have nothing more profitable in life. moral virtues have a necessary dependance on these four: they all fall to the ground, without them. Every virtue must be prudent and discreet, in all it takes in hand; otherwise it degenerates into vice: every virtue must be just; by rendring, on all occasions, what is due to God, to ourselves, and to our neighbours. Every virtue must be fout and valiant, firm, and constant, in adhering to what is right, and opposing what is And every virtue must be sober and temperate, wrong. left it exceed the bounds of due moderation, prescribed by right reason and religion. But O what treasures of virtues do they possess, that have acquired these sour principal ones! These will effectually arm them against all vices.

Consider 2dly, that Christian prudence is a virtue which teaches us in all things, what is good, and what is evil; what is right, and what is wrong; and what ought

ought all the our w neithe give of our ey proper great ( that di royal i afide l the lef confult of wh per. brance prefen foning this w own i Lord, affifta

virtue every reftrai will, every neigh great by. doubt ing, things worsh vincib mies,

to ove

the n

thing.

nti-

de-

and

by

re-

ill-

and.

n-

ir.

ire

if-

ny

72 .

.)

as

er

fe

ry

in

le

is

15

d

r

e

t

doing

ought to be done, and what ought to be left undone, in all the occurrences of life. 'Tis a virtue that directs all our words and actions, in fuch a manner, as that we neither decline out of the way, or offend ourselves, nor give occasion to others to offend; but ever setting before our eyes our great business and last end, make always a proper choice of the means that are to bring us to this 'Tis a virtue great end; and apply them accordingly. that directs all other virtues, conducting them all by the royal middle way of our great king, that they may not go aside by excess, or defect, either to the right hand, or to the left. The offices of this great virtue are to defign and confult well, to judge right, and to direct well the execution, of what has been rightly concerted, and judged to be proper. In all which it is helped indeed, by the remembrance of things past, by the understanding of things present, by the forecasting of things to come, by reafoning, attention, caution, and circumspection; but all this with dependance on divine grace, and not on one's own industry; and with a continual application to our Lord, by frequent and fervent prayer, for his light and affiftance: without which our prudence will avail us nothing.

Consider 3dly, the offices of the other three cardinal virtues, and the excellence of them. Justice renders to It teaches to every one his due, and wrongs no one. restrain every thought, every desire, every act of the will, every judgment, every word, every action, and every omiffion too, that any ways tends to injure one's neighbour, or that does not rightly square with that great principle of morality, Do as thou wouldst be done And with regard to God, (who has the most undoubted right, by all manner of titles, to our whole being, and to all our fervice) it obliges us, before all things to dedicate our whole hearts and fouls to him by worship and love. Then fortitude arms the soul with invincible courage in her warfare against her spiritual enemies, and gives her strength and constancy to enable her to overcome all fear or dread of any of those evils which the may be exposed to in her mortal pilgrimage, for doing her duty; and resolution to suffer every thins rather than to fin. Lastly temperance restrains all immoderation in eating or drinking; with all other excesses of our passions or lusts; and all that any ways carries us out of the due bounds, prescribed either by right reason, and the law of nature, or by the precepts of God, or of them that have their authority from him, in the employments or functions of any of our senses, whether exteriour or interiour. See, my soul, how admirable are all these virtues! O there is not a day, there is scarce an hour, of thy mortal life, in which thou dost not stand in need of them all.

Conclude to esteem and desire, love and seek, all these blessed virtues. O spare no pains to acquire them; they are richly worth all thy labour. But ever remember whose gifts they are; and that they must come to thee by servent prayer. All thy labour, without this,

will be labour in vain.

#### November 1.

#### On the feast of all the Saints.

CONSIDER first, that, on this day, the church of J God honours, with a solemn festival, the virtues, the triumphs, and the eternal glory of all the Saints and citizens of the heavenly Jerusalem. First, in order to give glory, praife, and thankfgiving, on their occasion, to the God of all the Saints; and to his Son Jesus Christ, the author of all their virtues, of all their triumphs, and of all their glory; and to honour the Lord in his Saints. Secondly to encourage all her children, to follow the glorious examples of the Saints; and to walk in their bleffed footsteps; in hopes of arriving one day at their happy company. Thirdly to teach them, to affociate themselves in the mean time to the Saints, by a holy communion with them; and to procure the affiftance of their prayers and intercession. O how just, how pious, how wholesome it is, to glorify God in his Saints, who are the most excellent of all his works: to

honour Chrift virtues ted to a commu come, f the chi ty of th compan of the the ful feet, ar O hap which with t praise, that is facrific

> be thy Cor courag in goo we re which fufferi holy o ed int cheap which was light. either porte both ders. them **fhall** not t fame

> > king

ning

im'

ex.

rays

by

epts

rom

fen-

NOC

lay,

hou

all

m;

em-

e to

his,

h of

ues,

and

r to

on,

efus tri-

ord

to

one

em,

nts,

uft,

his

ho-

honour in them the bright trophies of the blood of Chrift: to learn of them the practice of all Christian virtues, and especially of divine love; and to be admitted to a share in their powerful prayers; and to a happy communion with them in all that is good! You are come, fays the Apostle, Hebr. xii. 22, &c. speaking to the children of the church, to mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of Angels; and to the church of the firstborn, who are written in heaven, and to God the Judge of all, and to the spirits of the just made perfect, and to fefus the mediator of the New Testament, &c. O happy communion indeed! O joyful festivity, in which the church militant folemnly affociates herfelf with the whole church triumphant, in the worship, praise, and love, of their common Lord, through him that is the mediator of them both, and throug the great facrifice of his blood! See then, my foul, what ought to be thy devotion on this day.

Confider 2dly, on occasion of this festival, what encouragements we here meet with, to dedicate ourselves. in good earnest, to the holy service of our God; when we reflect on that eternal weight of glory in heaven, with which he rewards the light and momentary labours and fufferings of his fervants here upon earth. All these holy ones, whose feast we celebrate this day, are entered into the never-ending joys of their Lord, at a very cheap and eafy rate. The yoke of his divine servitude. which they bore for the short time of their pilgrimage, was very fweet to them, and their burthen was ever light. Grace and love made all things easy, that they either did or suffered, for their beloved. He himself supported them in fuch manner, as to carry, as it were, both them, and their croffes too, upon his own shoulders. He never left them, in life or death; till he took them to himself in his heavenly kingdom; where they shall live and reign forever with him. My foul, haft not thou the same God as they had? Hast not thou the fame Saviour, Jesus Christ, who has purchased the same kingdom for thee also, with his own most precious blood;

blood? Hast not thou the same sacraments and sacrifice, and all the same helps, and means of grace, as they had? Is the arm of God shortened? Or is the source of his infinite goodness and mercy dried up, or diminished? Why then mayst not thou also aspire to the same glory and happiness? The Saints carried about with them heretofore the like sless and blood as thou now dost; but their correspondence with the mercy and grace of God, raised them up from the dunghill of their corrupt nature, and made them Saints: the like correspondence with the divine mercy and grace, can do as much for thee also: O why then shouldst not thou also endeavour to be a Saint.

Consider 3dly, that as it is the love of God which makes Saints; fo it is this divine love which we particularly honour in all the Saints. 'Tis this heavenly love, which ought to be the great object of our attention, of our devotion, and of our imitation, on all the festivals of these generous lovers, and beloved of God: and more especially on this day, when we celebrate the virtues of them all, under one folemnity. O what strong invitations, what great encouragements have we here: what pressing calls to labour to fanctify our souls with divine love; when we have here fet before our eyes all these millions of heavenly lovers, whom we honour in this festivity? This blessed virgin, the queen and mother of beautiful love; these innumerable legions of angelick spirits, these Cherubims and Seraphims all on fire with love; these patriarchs and prophets, constant and faithful lovers of their God; these Apostles of the Lamb, fent by him, to spread through all the earth the bright flames of love, which he fent down upon them from heaven; those armies of martyrs, all victims of love; who all laid down their lives for love; those millions of holy confessors, and all these spirits of the just made perfect by love, who, both in life and death, have been always true friends and fervants of divine love; and now, for all eternity, shall shine and burn in its beautiful flames; all these virgins, in fine, the spouses of love, whose love for the Lamb was ftronger

ftron hymidraw of fe fome

Saints what grace Thus cefficiet

10 numbe this li out for tains : ome cannot on acc y pe oward bot. efus C nd the of eter f the S he inst f piety eligious pray ns! 2 fe fo p effed c

Vol.

ice,

hev

e of

ed?

lory

nem.

oft:

of

upt

nce

for

our

hich arti-

enly ten-

the

od!

the

what

e we

fouls

our

1 we

queen

rions

is all

con-

les of

earth

upon

VIC-

ove;

its of

and

its of

e and

fine,

b was

ronger

ftronger than death, and who now follow him finging hymns of eternal love, wherefoever he goes. O let us draw near to this great fire, to this heavenly company of feraphic lovers; that our frozen hearts may receive fome small heat at least from all their flames!

Conclude ever to love, honour and imitate the Saints of God: but more especially to love in them, what God loves in them; that is, the gifts of his divine grace; amongst which the most excellent is love. Thus shalt thou be best entitled both to the intercession of the Saints at present, and to their happy society hereaster.

#### November 2.

On the commemoration of all souls.

ONSIDER first, that on this day, the church of God, attending to the necessities of great numbers of her children, who are departed out of his life, in her faith and communion; but not withbut some blemish of sin in their souls; some lesser tains at least, of idle words, or other venial offences; ome wood, hay or flubble in their building, which cannot stand the fire; or some debt to divine justice, on account of former fins, not fufficiently expiated by penance; turns all her prayers and facrifices owards the procuring for them, from the mercy of God, through the merits of the precious blood of elus Christ her spouse, the remission of all their sins, nd their speedy admittance into the happy regions of eternal rest, light and peace, in the company f the Saints. O my foul, how boly and wholesome is he institution of this day of expiation! O how full f piety and charity is this apostolical tradition, this ligious practice of the church of God in all ages, pray for the dead, that they may be loofed from their ns! 2 Machab. xii, 46. Alas, how few depart this e so pure, as to be immediately admitted to that effed city above, where nothing defiled can enter in! Vol. II. Revel.

Revel. xxi. 2. How few are fit to fly up to the embraces of the God of all purity, without fome purgation after death! Tis then a duty of Christian charity, incumbent on all the children of the church of Christ, to assist by their prayers their brethren that are gone before them, that they may be discharged

from their fins, and may rest in peace.

Confider 2dly, that this kind of charity is highly pleasing to God; is very beneficial to the souls of the faithful departed; and is very wholesome to our own fouls. The spiritual works of mercy are of all the most acceptable to God, the lover of couls. Now this is one of the spiritual works of mercy : it far exceeds all the corporal works of mercy. It tends to feed these souls, that are hungry, with the plenty of Gods house; to bring them to quench their thirst, at the fountain of life; to clothe them with immortal glory; to comfort and refresh them under their pains and fufferings; to loofe their bands; to deliver them out of their prison; and to help them forward to their eternal home, which they so ardently long for. Now all this is most agreeable to the Father of mercies; who has a most tender love for these his children. 'Tis doing these souls of our brethren the greatest charity imaginable; by contributing all that is in our power, to deliver them from all their evils, and to bring them to their fovereign good. And 'tis at the fame time a most excellent means of obtaining mercy for ourselves also, whilst we shew this mercy to them; for the merciful shall obtain mercy, Matt. xi. 7: 'tis making to ourselves friends, --- who when we fail, may receive us into everlasting habitations. Luke xvi. q.

Confider 3dly, that this charity, which we owe to the fouls of the faithful departed, is not only exercised by praying for them; but also by fasting, or other penitential austerites, offered up to God in their behalf, for the remission of their sins; as like wife by almsdeeds, performed with the like intention; according to the religous custom of former ages

and at t mea brin the and cred whice mad prief tion the peop our fanc calv upor exhi in 1 for t fteri of f this livin

fouls and char their with all the foul

altar

the

me tian

irch

that

ged

ghly

of

our

fall

uls.

: it

ends

ortal

ains

hem

l to

for.

ner-

chil-

atest

s in

and

is at

ning

ercy

Tatt.

when

tions.

owe

only ting, God like. itenages

and

and the practice of our pious ancestors, in their doles at the funerals of the dead. But the most effectual means of all to purge them from their fins, and to bring them to their God, is the offering up for them the great facrifice of the body and blood of Christ; and prefenting to God, in their favour, that most sacred victim, by which was cancelled the hand writing, which was against us; and a general attonement was made for all our fins. In the old law, the high priest once a year, viz. on the solemn feast of expiation (Leviticus xvi.) carried the blood of victims into the fanctuary, to make atonement for the fins of the people: but this was but a figure of what is done by our high priest; who is gone once for all into the fanctuary of heaven; not with the blood of goats, or calves, but with his own most sacred blood, shed here upon earth, for our fins; and now ceases not to exhibite the same to his Father; both by himself, in heaven, where he makes continual intercession for us; and here by his ministers, in the sacred mysteries. This blood pleads strongly for the remission of fins: this is the fource of all mercy and grace: this is plentifully applied to the fouls, both of the living and the dead, by the great facrifice of the altar.

Conclude to affift, to the best of thy power, the fouls of the faithful departed, both by prayers, alms, and this holy oblation of the blood of Christ. Thy charity for them may stand thee in great stead, when their case shall come to be thy own. But remember withal, that the best thing thou canst do is to work now all thou canst, forthyself, whilst thou hast time; and to do full penance for thy fins in this life, that thy foul may not stand in need of these helps hereaster.

### November 3.

On the obligation of all Christians to be Saints.

ONSIDER first, how often God has declared, in his word, that all his people ought to be Saints. Be you holy, because I the Lord your God an holy; was what he perpetually inculcated in the Old Testament: and in the New, the Son of God calls upon us all, Matt. v. 48. Be you perfect as your heavenly Father is perfect. All Christians are called to be Saints, Rom. i. 7; to be holy, and without blemish, in the fight of God in charity. Eph. i. 4: a chosen generation, a kingly priesthood, a holy nation, a purchased people I Pet. ii. q. Hence the name of Saints is appropriated by St. Paul to all Christians; as if it were the fame thing to be a Christian, and to be a Saint: which shews that, according to the doctrine of the apostle, all Christians, as such, are at least obliged to endeavour to be Saints. This obligation is grounded, upon the fanctity of the God, whom we serve; of the gospel law, under which we live; of the holy institute, which we profess; of the great master, whom we follow; of the divine facraments and facrifice, which we frequent; and of that facred dedication and confecration, by which God has fanctified our fouls for himself. O let us never forget the many motives we have to be Saints!

Confider 2dly, that our being Saints, is not merely a matter of counsel, or of greater persection; 'tis a strict commandment; 'tis implied in the very suffand chiefest of all God's commandments. For though all are not commanded to work miracles; nor to exercise extraordinary austerities; nor to retire into defarts, to spend their whole time there in prayer; nor to sell all they have, and give it to the poor &c. (for there have been many very great Saints, that have done none of these things.) Yet all are commanded

10 100 foul, Areng ftrict this c but w them reflec of yo To lor all it powe thoug dicati indee will

mand

Co God and fa Saints him. to be Imita to his now files ! 3. VI ever we ar which long t and g be Sa up fo walb a kin Fathe by o

reque

to love God with their whole heart, and with their whole foul, and with their whole mind, and with their whole strength. Now this it is that make Saints: and this is of first obligation for all. Do this, my foul; keep this commandment; and thou also shalt be a Saint: but without this, none of those other things, nor all of them together, can make any one a Saint. Christians, reflect on the perfection and fanctity, which is required of you all, by this great commandment of divine love. To love the Lord our God, with our whole heart, and all its affections; with our whole foul, and all its powers; with our whole mind, by directing all our thoughts to him; and with our whole strength, by dedicating to him all our actions. O this is to be Saint's indeed! Now this our God calls for; and nothing less will fatisfy him: 'Tis the very first of his commandments.

S.

red,

be

am

Old

calls

your

d to

zish,

ge-

afed

vere

int:

the

iged

ded,

ve;

holy

lter,

fa-

edi-

ified

any

rely

is a

and

ugh

ex-

de-

r to

(for

ave

ded

10

Confider 3dly, upon how many titles, this great God challenges our whole hearts and fouls, by love and service: and consequently that we should be truly Saints; that is a people fanctified, and confecrated to him. 1. We are his children; and therefore ought to bear some resemblance with our Father, by an imitation of his fanctity. 2. Our fouls are espoused to him, and aspire to an eternal union with him: now whatsoever is disagreeable to true fanctity defiles the foul and disqualifies her for that happy union. 3. We are his temples: the temples of God must be ever holy. 4. We are the members of Jesus Christ, we are engrafted in him, we are to live by his spirit, which is the spirit of sanctity. 5. We absolutely belong to God, by our creation; he gave us our being, and gave it us for no other end, but that we should be Saints. 6. The Son of God delivered himself up for us, by his passion and death, that he might wash us from all our sins, in his own blood, and make us a kingdom and priests (that is Saints) to God and his Father. Apoc. i. 5, 6. Infine by our baptismal vows, by our dedication to God, at that time; by our frequent participation of the body and blood of Christ

Aa3

in

in the divine sacrament; in consequence of which we ought to abide in Christ, the God of all sanctity, and live by him; and by innumerable other titles, we belong to God; and are strictly obliged to give our whole selves up, without reserve to him; to serve him in holiness, and justice all the days of our life. And shall not all this convince us, of the necessity of our labouring in earnest to be Saints: and that this is both the will and the commandment of God?

Conclude to begin, from this very hour, a new and faintly life: by yielding thyfelf up a perpetual servant to divine love; and striving hence forward to make a daily progress in this heavenly virtue: this is the shortest and surest way to all fanctity and perfection.

### November 4.

On the means we all have to become Saints.

CONSIDER first, that if our Lord calls upon us all to be Saints; and even commands us all to be Saints; he that never commands impossibilities, furnishes us also with the means, which if we make good use of, will make us Saints. Witness, those manifold graces, and spiritual helps, which he continually favours us with; which if we duly coresponded with, we should all be Saints. Witness that early knowledge he has given us of his heavenly truths; and those repeated invitations, with which he fweetly presses us, to turn from our fins, and to come to him. O if we did but welcome these first divine calls, how quickly would they produce in our fouls strong defires of dedicating ourselves in good earnest to divine love! Now fuch strong desires as these are the beginming of true wildom, and the very foundation of all fametity. For fince God defires we should be Saints, if we also fincerely defire it, the work will be done. Strong desires will make us earnest in prayer; they will make us diligent and fervent in all spiritual exercices. Strong defires will make us labour in earif our are the by or v. 6. become

Co Etity, of G great capal doing felves the f flitute Such. divin which proac foul, toma is fo of et Chris the li our i publi make with are c chure plain wher ways our one don'

> requ mak

> > ella

nest; we shall spare no pains in the acquisition of virtues, if our desires are strong indeed. Such desires as these are that hunger and thirst after justice, recommended by our Lord, which never fails of being filled. Matt. v. 6. O who can complain of wanting the means to become a Saint, when strong desires may do the work!

Confider 2dly, the many particular helps for fanctity, which we meet with every where, in the church of God: which, as they have already made many great Saints, in every flate and condition of life; are capable of doing as much for us; and will not fail of doing it, if we are not wanting to God, and to ourselves, by the abuse or neglect of them. Such are the facraments, those conduits of divine grace, inflituted by Jesus Christ, on purpose to make us Saints. Such, in particular, is that most holy facrament, and divine facrifice, of the body and blood of Christ; in which we have always amongst us, and may daily approach to, the very fountain of all fanctity. O! my foul, one good and perfect communion might suffice to make thee a Saint. Such again is the word of God, which is fo often preached to us; or read by us: the truths of eternity, so often set before us: the gospel of Jesus Christ: the lives of the Saints; the great examples of the living fervants of God: the mysteries relating to our redemption, which we fo often celebrate in the publick worship of the church, in such manner, as to make them as it were present to the eyes of our souls: with abundance of other spiritual advantages, which are continually found in the communion of the true church of Christ. O Christians, let us never complain of our wanting the means to become Saints, when we have so many powerful graces and helps always at hand! If we are not Saints, it must be entirely our own fault. And, what an account shall we have one day to give for all these graces and helps, if we don't make good use of them!

Consider 3dly, that in order to be Saints, nothing is required on our parts, but what God on his part will make sweet and easy to us: for his yoke is sweet, and

67777

SVI

and

role

all in

Will

and

ake

the

. 1

pon

ies,

ake

rose

nti-

ded

arly

and

etly

im.

1113

ong

ine

ine

alh

ntso

ne.

hey

ex-

ar-n

est,

his burthen is light. We may apply to his command. ment of our being faints, what is written Deuteron. XXX. II. &c. This commandment that I command the this day, is not above thee, nor far off from thee: nor is it in heaven, that thou shouldst jay; which of us can go up to heaven, to bring it to us: - - - nor is it beyond the fea; that thou may it excuse thyfelf, and fay, which of us can cross the sea, and bring it. ---- But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou may'ft do it. Yes, Christians, our God is very near us: he is in the very centre of our fouls. With him are all the treasures of grace and fanctity: with him is the law of love, he is all love; he is a confuming fire, the property of which is to destroy all our vices, and to transform our fouls into him-He is the inexhaustible source of all our good, We have no need then to go far to find divine love, which makes Saints; fince we have the very fource of it within us: 'tis but turning into onr own interiour, by the diligent practice of recollection and mental prayer, and there we shall quikly meet with our God, and with his love; which will make all duties, and all labours fweet and easy to us. This is the shortest way to all good, and the most effectual means to make us Saints.

Conclude to embrace, and put in practice all these means of sanctity, which divine providence continually presents thee with. Open the door of thy heart to every grace, with which God visits thee; and cooperate with it, to the full extent of thy power. Nourish in thy soul a great desire; a perfect hunger and thirst after the love of God, and all Christian perfection. Meditate often; read good books; be fervent in prayer, and in frequenting the sacraments. But particularly aim at a spirit of recollection, and a continual attention to God, in thy own interiour; and frequent aspirations of love; and thou shalt quickly become a Saint.

Confider

Novem-

indee order John yet v one love than vainl revel of to fublir with none been the o them or to stian Nor ing large other which hypoc to pri fifts i is, be neigh of G confid fpifing

do the

### November 5.

id-

on.

nor

213

ay,

But

in

ur

our

ind

e;

to

m-

od,

ve,

of

ur,

tal

od,

all

ray

us

ele

ıti-

art

00-

rifh

irst

on.

in

ar-

ual

ent

me

On the perfection of our ordinary actions.

ONSIDER first, the errour of a great many Christians, in placing sanctity in such things as indeed are no part of it. Thus some suppose that in order to be a Saint, one must work miracles; now St. John Baptist was one of the greatest of Saints; and yet wrought no miracle. St. John x. 41. And indeed one fingle act of humility, or felf-denial, or of the love of God, goes farther towards the making a Saint, than even the raifing of the dead to life. Others again vainly imagine, that fanctity confifts in having visions, revelations, and extalies, or in the gifts of prophely, of tongues, or of an eminent knowledge of the most fublime and divine truths: because they often meet with fuch things as these in the lives of Saints: but none of these things made them Saints; and they have been even found in fuch as were no Saints: whilst on the other hand many eminent Saints have had none of them: neither ought any humble Christian to desire, or to feek for fuch things as these; though every Christian ought to defire, and to endeavour to be a faint. Nor does fanctity confift in much fasting, or in wearing hairshirts, or in taking disciplines, or in giving large alms; or in reciting long prayers, or in any other extraordinary practices or observances; all which, however good in themselves, have been found in hypocrites; or in fuch as have been, all the while, flaves to pride, selflove and passion. But true sanctity confifts in unfeigned charity, in both its branches, that is, both as it regards the love of God, and of our neighbours: it confifts in a conformity with the will of God in all things, and adhering close to him: it confifts in being humble of heart, and fincerely despiling ourselves: it consists in denying ourselves, and taking up our cross, and following Christ. Such as do these things are faints: where any of these is wanting, there is no fanctity. Confider

Consider 2dly, that fanctity does not so much depend upon doing extraordinary actions, as upon doing our ordinary actions extraordinarily well Our life passes away, in the daily ordinary actions, which take up our time, from morning till night: fuch as our rifing, our morning exercice, our daily labours, or the business of our calling, our regular devotions, and spiritual lectures, our meals, our conversation, the employment of our thoughts, when our hands are at work, our examination of conscience at night, and our evening exercice, &c. Now if all these daily performances are done extraordinarily well; our whole time will be spent extraordinarily well; and nothing more will be required to make us faints. Neither will it cost us more to do them well, than to do them ille on the contrary, the better we perform them, and the more diligent and fervent we are in them; the more easy and delightful, they will be to us; and the grace of God, and his bleffing, will go along with all we do. O how inexcusable then are we, O! my soul, if we do not strive to be faints, when we may attain to this happiness, even by our daily ordinary actions, provided we perform them with due perfection!

Confider 3dly, that the perfection of our ordinary actions depends upon the purity of intention, with which we perform them; on our attention to God, in all that we do; and our feafoning all our labours and employments, with frequent aspirations, and ejaculations of divine love; and frequent oblations of our felves, and of all that we do, to God. By thy ordinance the day goeth on, faith the royal Prophet, Pl exviii. 91. for all things serve thee. Yes, my foul, all things continually serve the Lord, but the rebel angels, and the rebellious will of man. Now this rebellious will of ours we bring to ferve him, by beginning the day with an oblation of our wholeselves to him; by directing all our thoughts, words, and actions, by a pure intention, to his glory; by making his holy will the rule of all we do; by beginning every work with an offering of what we are going to do, together

with a renew by doi prefen with a full da thus f

rules. bufine fider t and cobedithem And other thou ceptir thy fi the la

found name from It's (God' tender those in w parer fin, us to here,

with an offering of our hearts to him; and by often renewing this offering in the midft of our works: by doing all our actions, as much as we can, in his presence; and by intermingling acts of divine love with all we do. Thus shall all our days be found to be full days; thus shall they all go on by God's ordinance; thus shall they all ferve him.

de-

oing

iffes

our

our

ness

le-

nent

TUO

ven-

rfor-

time

nore illi

ill: the

nore

race l we

foul

ttain ions,

inary With

d, in

s and

cula-

our-

erdit, Pf.

foul,

rebel

is re-

egin-

ves to

tions,

s holy

Work gether

with

Conclude to take great care, to give to all thy ordinary actions their due perfection, by following these rules. And as to thy daily employments, and all the business, and labours of thy lawful calling; ever confider them, as appointed thee by the holy will of God; and ever perform them, in compliance with, and in obedience to his heavenly will; thus thou mayft make them all acts of virtue, and even acts of divine love. And if these thy daily employments be laborious, or otherwise mortifying, or disagreeable to thy self-love; thou may'ft also make them acts of penance; by accepting of them, as imposed upon thee by God, for thy fins; and offering them up to God, in union with the labours and fufferings of Jesus Christ, for thy fins.

#### November 6.

On the sanctity of the Christian's institute.

ONSIDER first, that the Christian religion is in the nature of a religious order, or institute, founded by Jesus Christ, our Lord, and taking its name from him. The Son of God himielf came down from heaven; to be the founder of the Christian order. It's origin is heavenly. It's rule is heavenly: being God's own word; and the gospel of his Son. tendency is heavenly: it tends to deliver us from all those evils, both with regard to time, and eternity, in which we were unhappily involved, by our first parents transgression; particularly from the death of in, and from the fecond death of hell; and to bring us to our fovereign Good, to all perfection of fanctity here, and to our true and eternal life hereafter. The means

means it furnishes us with for this end, are also heavenly: fuch as the communications of divine grace; the facred mysteries and facraments, of divine institution; the daily conversation with God by prayer; and the communion of the faints, or a happy affociation with all holy persons, in all holy things. The Christian makes his folemn religious profession, at the foot of the altar, at his baptism: there he engages himself by vows, to renounce the world, the flesh, and the devil; and to lead an innocent and faintly life: there he receives, for his habit, the white robe, denoting cleanness of heart, and innocence; with a charge to keep it all his life time, without spot or stain: there he puts on Jesus Christ, by a new birth, in order to a new and spiritual life, that may know no death. O! can any thing then be more holy than this facred institute of the Christian order; where the founder, the rule, the exercices, the vows, the habit, and the whole manner of life, that it requires, are all

most heavenly and divine!

Confider 2dly, the blindness and misery of the greatest part of Christians, who live in a strange insensibility, of the excellence of the Christian religion, of the obligations of it, and the fanctity it requires of them, in confequence, of the alliance it gives them with the whole bleffed Trinity. The dignity of a Christian is indeed very great. He has the honour to be enrolled in the fervice of the great King. He is made his domestick, his friend, his favorite. But this is not all; he is even adopted, through Jesus Christ, to be a child of God, and an heir of his eternal kingdom: he is engrafted, and incorporated in Christ; and made a member of that mystical body, of which the Son of God is the head: he is made partaker of his Spirit; of his kingly and priestly unction; and in some measure of his divine nature. The grace of Christianity is so great, that the Apostle writing to the Ephesians, seems to want words to express it. He calls it the unsearchable riches of Chrift, and the mystery hidden from eternity in God, Eph. iv. 8.9. with a great deal more to the like purpole, purp good any o Chri preh But part that was to f feem

depe ftian stian us b as ef all re pfalr a fho first neve what The the v day

C

C cyes of a othe thy g calle

thou

deatl

lfo

e;

tu-

T;

12-

'he

the

ges

fh,

fe:

de-

1 '2

or

th,

WC

nan

the

bit,

all

eat-

ibi-

the

em,

the

n is

the

ick,

even

Fod,

ted,

r of

the

ngly

di-

reat, s to

hable

ty In like pole, purpole, as well with relation to the exceeding great goodness of God, manifested in his calling us, without any defert of ours, to fo great a grace, as this of the Christian religion: as also with regard to the incomprehenfible advantages, which this grace entitles us to. But Oh! may we not too justly apply to the greatest part of those, who are called to all these advantages, that of the royal Prophet, Pf. xlviii. 21. Man when he was in honour did not understand; he hath been compared to senseles beasts, and made like to them. Alas! this feems to be the case of millions of Christians.

Confider 3dly, that our eternal welfare absolutely depends, upon our living up to the character of a Chriflian, and to the duties and obligations, of the Chriffian religion: in particular those we have taken upon us by our baptismal vows, and which are infifted upon as effential, by our holy rule and founder. These are all reduced into a small compass, in those words of the pfalmist: Turn away from evil, and do good. a short abstract of the whole duty of a Christian. The first part requires a settled determination of the soul, never to commit a wilful fin, for any confideration whatsoever; no not even if life itself were at stake. The fecond part requires a constant attention to do the will of God, in all things, and to advance every day in the love of God. Do this, my foul, and thou shalt be a Christian indeed: persevere in this until death, and thou shalt receive the crown of eternal life.

Conclude hence forward to have always before thy eyes both the dignity and the fanctity, of the character of a Christian; and to shew it forth in thy life: lest otherwise it rise in judgment against thee, and prove thy greater condemnation at that day, when thou shalt be called upon to give up an account of thy flewardship.

and priefly unction; and in fome theather of his of

vine nature. The grace of Christianity is to great

that the Apolile writing to the Loneflant, feetil 19

the casts in the antesserable Vol. II.

Was words to expects to

# mied odw November 7. ed dodw bak

more a dranger at that time,

On following the light of Christ.

CONSIDER first, those words of the Son of God, John viii. 12. I am the light of the world: he that followeth me, walketh not in darkness, but stall have the light of life. Poor man, by fin, had forfeited the true light; he was fallen from the light of truth. and life, when he fell from his God: he was fallen into the darkness of ignorance, errour and vice; and was fitting in the shadow of death. God sent the true light from heaven, which enlighteneth every man that cometh into this world, when he fent his Son from heaven, in the bowels of his mercy, as the Orient (or dayspring) from on high, to visit us; to enlighten them that lat in darkness, and in the shadow of death, and to direct our feet into the way of peace. Luke i. 78.70. Tesus Christ then came from heaven, to be our light; to enlighten our fouls, with the light of his heavenly truth: to bring us forth from the darkness of our errours and vices: to impart to us the light of faith, as a lamp to spine unto us, in this dark place of this wretched world, till the true day dawn, and the day flar arise in our hearts. 2. Pet. i. 19: to give us here the light of his divine grace, for the time of our mortal pilgrimage; and to bring us hereafter to the light of glory; where in the light of God we shall fee God the light, for all eternity. Embrace, my foul, this light, that comes down from heaven to visit thee: and see thou follow it in the whole conduct of thy life. O take care left thou incur the judgment of condemnation, by the light's coming into the world, and thy loving darkness rather than the light. John. iii. 19.

Consider 2dly, that Jesus Christ came down from heaven, to enlighten the world; both with his heavenly doctrine, and with his heavenly life. He came from God to be our teacher; and to open in our favour, his school of heavenly truths: truths to

and blin ligh the Mou iii. and incl of f ente and van time defe Thi and foiri nanc char a ha to th light ving by a · life

whi

e tru he: on Yes, Chri occaf the v what as we follor

and

thinit

C

condi which

and

which the world was quite a franger at that time. and which the children of this world, who being blinded with their passions, love darkness more than: light, will not understand even to this day: because they will not come to this great light, lest their works. should be reproved by it: for their works are evil, Johniii. 19, 20. This light of Christ reproves our felf-love. and all its unhappy offspring, with all our darling inclinations and affections: it confutes all the maxims. of flesh and blood; and all the errors we are so apt to entertain, with relation to worldly honour, interest and pleasure. It discovers to us, the emptiness and vanity, the meer nothing of all that passes away with time, and fliews us that nothing is truely great, or deserves our esteem or affection, but what is eternal. This light of Christ teaches us, to know both God, and ourselves; it teaches us all virtues; poverty of spirit, humility, felf-denial, meekness, patience, penance, conformity to the will of God, and divine charity: it shews us the way to all perfection, and to a happy eternity: it conducts us to God himself, and to the light of life, that is with him.

of

ld:

Fall

ited

eth.

llen

and

rue

bat

om

(or

bem

and

79.

bt;

nly

er-

as

this

day

us

our

the

See

oul,

iee:

thy

con-

and

9.

rom

his

n in

us to

hich

Confider 3dly, that in order to come at the light of life, we must follow Christ, not only by believing his doctrine, but by walking in his footsteps, and by an imitation of his virtues. We must imitate his ' life and manners,' fays a holy man, ' if we would be truely enlightened, and delivered from all blindness of heart: let it then be our chiefest study to meditate on the life of Jesus Christ.' A Kempis, L. i. C. 1. Yes, Christians, by often meditating on the life of Christ, we shall learn how we ought to behave on all occasions: the bright light of his virtues will shew us the way, in which we are to walk: it will shew us, what we are to avoid, and from what we are to fly; as well as what we are to embrace, and what we are to follow, on every occasion. He is the way, the truth and the life. St. John, xiv. 6. The light of his life thining on us, by the means of daily meditation, will conduct us into this way, will guide us to this truth, B b 2

and will bring us fafe to this life; even to the very

fountain's head of eternal life.

Conclude to follow, henceforward, in the practice of thy life, the heavenly light, both of the doctrine, and of the example of Jesus Christ. Walk after him, and his light; and thou shalt neither walk in darkness here, nor go into darkness hereafter. This following the light of Christ will bring thee to the happy society of the children of light, in the region of light everlassing.

#### November 8.

One thing is necessary. Luke, x. 42.

CONSIDER first, O my soul, and open thy eyes to the great light of this divine sentence of thy Saviour: One thing is necessary. It will be of infinite service to thee, to dispel the darkness and mists, that encompass thee on all fides; and to direct all thy steps to the sovereign truth, thy sovereign good. Alas! what a multiplicity of cares, and concerns, about empty vanities, and worldly toys, is apt to take up our whole mind, and heart. How busy are we, all the day long, in catching flies! What a varicty of amusements distracts our thoughts! In what a diffipation do we generally live! How little is there of God, in our daily conversation! How few of our words, cr actions are referred to him! Oh! 'tis too true, that we let every thing else take place, of that only business, for which we came into this world! And yet all this other variety, and multiplicity, which employs all our thoughts, words, and actions, is just nothing at all to our purpose: whereas upon that one business, our all depends for all eternity.

Consider 2dly, what this one thing necessary is, that is here recommended by our Lord? Doubtless, 'tis nothing else, but the dedicating ourselves to the love, and service of our God; in order to the securing the eternal salvation of our souls. O! vanity of vanities, and all is vanity, but the loving of God, and the serving

him
busin
into
our in th
busin
ever
ever
is he
tend
vain.
whole

VI. 3 and a dom in th 'tis th is wii in ou by w of th charit by th This of Go this n defire this v heart. per, ( fail to word Co livine

> orwa vation conce D tak well v

very

ctice

rine,

nim,

chels

Wing

ver-

thy

e of

f in.

ifts,

thy

ood.

erns,

t to

y are

va-

what

here

our

s too

that

rld!

hich

just

t one

that

love,

the

ities

rving

bim

him alone. Kempis. Yes, my foul, this is our only business; this is the business, for which alone we came into this world: nothing else deserves to be called our business: whatever our employment, or calling, be in the world, it must ever be subordinate to this great business: all our thoughts, words, and deeds should ever tend to God, and to our eternal salvation. Whatever takes us off from attending to this great business, is hurtful, it is pernicious to us: whatever has no tendency to this one thing necessary, is all quite idle and vain. O what doth it prosit a man, if he gain the whole world, and lose his own soul? Matt. xvi. 26.

Confider 3dly those words of our Saviour. Matt. vi. 33. Seek ye first the kingdom of God, and his justice, and all thefe things shall be added unto you. This kingdom of God, which we are here commanded to feek, in the first place, is the kingdom of grace in our fouls; 'tis the kingdom of divine love. This kingdom of God is within us, Luke xvii. 21. It must be established in our own interiour. This justice of God, is that by which he makes us just indeed, through the merits of the blood of his Son Jesus Christ the just: 'tis the charity of God, which is poured abroad in our hearts, by the Holy Ghost, who is given to us, Rom. v. 5. This kingdom of divine love; this justice, and charity of God in our Souls, we must continually aspire to: this must be the first and greatest object of our longing defires: this we must feek with all our power: for this we must always pray, with all the servour of our heart. And as to all things elfe, as far as they are proper, or necessary for us: our heavenly Father will not fail to furnish us with them. We have his divine word engaged for it.

Conclude to follow, in the practice of thy life, these livine lessons of light and truth: by considering hence-orward the love and service of thy God, and the salvation of thy soul, as thy only business; and all other toncerns, comparatively with this, as nothing to thee. It take care of this one thing necessary! and all shall be

well with thee, both for time and eternity.

Novem-

# November 9.

Strive to enter by the narrow gate, Luke xiii. 24.

CONSIDER first, how the light of Christ in the gospel, represents to us the broad road of the world, as infinitely dangerous to our fouls, and as directly leading to the wide gate of eternal damnation. Enter ye in at the narrow gate, faith he, Matt. vii. 13, 14, for wide is the gate, and broad is the way, that leadeth to distruction; and many there are who go in thereat. O how narrow is the gate, and how strait is the way, that leadeth to life; and few there are that find it! Here we see, there are two ways, in which men walk, in this life; and two gates, out of this life into eternity. One of these ways is broad and spacious; agreeable to the world, and to the flesh, and crowded with great multitudes, of flaves to the world, and to the flesh; whom it conducts down the hill to a wide gate; by which they no fooner enter, but they suddenly slip down a precipice, into the bottomless pit of a miserable eternity. The other way is strait and narrow, rough and craggy, by reason of the restraint it puts upon the liberties and passions of worldlings; and its disagreeableness to the corrupt inclinations of flesh and blood; and therefore few, in comparison, care to walk in it: but these few, by the favour of heaven, walk on chearfully towards the got of life, affifted and comforted by Jesus Christ, whom they follow; and with him, and through him are happily introduced by this narrow gate, into the most spacious, and most beautiful regions of never ending blis. Set my foul, which of these two ways, thou art disposed to choose: and make that choice now, which that Thalt be glad to have made for all eternity.

Confider 2dly, what it is that engages such number of Christians, to walk on, with so little concern, if the broad road, that leads to destruction; in spite of

this of thei fo r gua quit niti fhal how to Chr IOW Chr and the and flav befo tho Wol the fad the con wit moi

> are con road that are pari grat pre the and den

(

to goo 24.

t in

the

d 35

tion.

13, that

go in

ait is that

vhich

f this d and

flefh,

o the

n the

enter,

r way

on of

ons of

orrupt ew, in

by the

m they

acious, See

ifpoled

thou

umbers

rn, 11
spite of

this folemn declaration of the Gospel, and of the light of their faith. O! 'tis their want of thinking: 'tis their wilfully shutting their eyes against the light, and fo running blindfold to the precipice: 'tis in the language of the wiseman (Wisdom vi. 12.) their being quite bewitched, with worldly toys, and cheating vanities: 'tis a downright folly and madness, which they shall lowdly condemn in hell, for all eternity. Alas, how unhappy are they! How wretchedly blind indeed, to profess themselves Christians; that is, followers of Christ; and yet to believe, and follow the maxims of the world, rather than the maxims of the Gospel of Jesus Christ; to obey the laws of the world, of the flesh, and of the devil, their mortal enemies: rather than the ordinances of their Saviour; to prefer lies, deceit and empty vanity, before truth; darkness before light; flavery before liberty; misery before happiness; hell before heaven; and Satan before God! My foul, fee thou never make fo wretched a choice. Let not the world, the flesh and the devil, drag thee along with then in the broad road of perdition: it would be a fad thing to go to hell, for company fake. O choose the narrow way of felf denial, and true devotion, in the company of Christ and his Saints; and thou shalt live with them forever.

Confider 3dly, that frightful sentence, repeated more than once, by our Lord, in the Gospel; many are called, but few are chosen: for it has a very close connexion with what he has faid above, of the broad road, that leads to eternal wo, and the narrow way, that leads to everlasting life. Yes, Christians, many are called, but few are chosen; because the far greater part of mortals, are fond of the broad road, which gratines their passions, and corrupt inclinations; and prefer the highway of the world; the way of felf-love; the way of the lust of the flesh, of the lust of the eyes, and of the pride of life; before the narrow way of felfdenial, and of the love of God; which is less agreeable to flesh and blood. God, on his part, is infinitely good and merciful: he defires that all should be faved; and and should come to the knowledge of the truth: and his Son Christ Jesus gave himself a redemption for all, I Tim. ii. 4. 6. If then but few are chosen, it cannot be for want of good will in God; but for want of a correspondence, on the part of man. It is for want of a compliance with the necessary conditions of salvation; the chiefest of which is the keeping of the divine commandments. In a word, 'tis because men choose rather to walk in the broad road, than in the narrow: which in sact is choosing hell before heaven. So that the reason why they are not chosen, is because they have no real mind to be chosen.

Conclude to keep off, in the practice of thy life, from the broad road of the children of this world, and to walk in the narrow way of the children of light, by living always in the fear of God, and keeping his commandments; and thou shalt not fail of being of the

number of the chosen.

### November 10.

No man can serve two masters. Matt. vi. 24.

ONSIDER first, this great principle of Christian morality, laid down by our Lord in the Gospel, no man can ferve two masters: by which he gives us to understand, that there is no such thing as ferving him, and faving our fouls, and at the fame time ferving the world, the flesh, or the devil. For these are enemies to God; and claim a service of us, which our great master absolutely disallows: so that we cannot please them, without displeasing him; nor be friends to them, without being enemies to him. Christians, we have all manner of obligations to ferve our God; he is our only true master: he is our first beginning, and our last end; he is our creator, and our redeemer; infinitely good in himself, and infinitely good to us: he is the source of our very being, and of all our good: we came into the world for nothing elfe but to ferve him: to his fervice fervi first happy tensi our The fare fervi let u as to draw it is:

who C Lord love. riche perif deluc and the he c enem of th unthi flaver he pa to fix the lo here, warn gainfl as in destru fettin: and ] Creat preser reafo

fervice we were folemnly dedicated, when we were first made Christians: the serving him is to make us happy, both in time and eternity. But what pretensions can the world, the slesh, or the devil, have to our service? Or what obligations have we to them? They are all of them mortal enemies to our true welfare, and to the eternal salvation of our souls: if we serve them, they will make us miserable forever. O let us then never be so wretched, so mad, so wicked, as to put them in competition with God; or to withdraw any part of our service from our God, (to whom it is all due) to bestow it upon these traitors, and rebels,

who are enemies to all that is good.

his

all.

it

for

It

on-

ep-

pad.

hell

not

1.

life,

and, by

his

the

Stian

fpel,

as to

him,

the the

es to

after

vith-

hout

man-

only

end;

good

urce

into his

rvice

Confider 2dly, the particular application, which our Lord makes of this principle, to warn us against the love, and fervice of mammon, that is, of worldly riches, of filthy lucre, of money, and of all the other perishable goods, as we call them, of this deluded and deluding world: you cannot ferve, faith he, both God and mammon. No man has any inclination to ferve the devil, for his own fake; or out of any love that he can have for this filthy monster: but this wicked enemy makes use of the mammon of the world, and of the allurements of the flesh, as baits, to draw poor unthinking fouls to him; and to engage them in his flavery; for the fake of these perishable toys, which he paints out to them as if they were folid goods; fo as to fix their affections upon them, to the prejudice of the love and service of their Maker. Therefore both here, and in many other places of holy writ, we are warned against these baits of Satan, and especially against the love and service of this mammon of iniquity, as inconfishent with the love and service of God, and destructive of the salvation of our souls: because 'tis letting up an idol, in opposition to the living God; and loving and ferving the creature, instead of the Creator, who is bleffed for ever more. Dear Lord preserve us from being ever guilty of any such reason!

condition for sold file griden real browner and serve than

Consider 3dly, that as we cannot serve both God and mammon; so we cannot serve both God, and pleasure; we cannot ferve both God and pride; we cannot serve both God, and our impure affections; or our unhappy felf-love; which is the fource of all our evils. And fo in general, with regard to every thing else, the love of which takes us off from the love and fervice of the living God, it aways holds good, that we cannot ferve both the creator and the creature. Our God is a jealous lover: he will allow of no love, but what is quite regular and orderly; and kept in subjection to the love of him. He declares against a divided heart; Ofea, x. 2. Their heart is divided, faith he, now they shall perish. He claims the whole heart, as his own due. He will allow of no rival there. He expects to reign there without partner. See, my foul, upon what conditions God will accept of thee. Thou must be wholly his, without reserve: or he will not receive thee. In the offering thou makest of thyself to his divine service, thou must take care, not to keep back, by fraud, any part, like Ananias and Saphira; Acts v. least thou fall under the like judgment, as they did!

Conclude to admit, of no other master of thy heart and affection, but the God that made thy heart for himself, and all things else for thee. None but he can fill thy heart: all other things are just nothing at all, when compared with him. Fear him alone: love him alone: give thy whole self to him alone: thus shalt thou be wholly his; and he wholly thine, for all

is disciplete. By two sounds done in one of a man,

the purposes to build a sum or, cour tief has dispersed at

after a leaf way and a second or with a radige

eternity.

Novem-

He

Co

name

Christ

by no

chola

hen,

oblige

himfel

wilt l

ecurii

God,

nust r

hey n

ounc

aking

hy o

hem

n thy

This

Christ

ive u

om

reato

Cor on o

is di

ho p

fini

Was

heth

# November II.

He that doth not renounce all that he possesset cannot be any disciple. Luke xiv. 33.

ONSIDER first, that every Christian, as such. ought to be a disciple of Jesus Christ: the very name of Christian implies as much; and the first Christians were originally known and distinguished. by no other name, than that of disciples, that is of cholars, and followers of this heavenly mafter. See hen, my foul, what the character of a Christian bliges thee to, by the declaration of the Son of God himself. If thou wilt be a disciple of Christ, if thou wilt be a Christian indeed, and to the purpose, of ecuring to thyself that happy eternity, with the living God, that is prepared for Christ's true disciples, thou nust renounce all things else, how near, or dear soever hey may be to thee, to follow him. Thou must reounce them, if not in effect, at least in affection; by aking off thy heart from them, and transferring it to hy only fovereign good: and thou must renounce hem in effect too; as often, and as far, as they stand thy way, so as to hinder thee from following Christ. This is the great and fundamental lesson of practical Phristianity; this is the abridgment of the Gospel: to ive up all, that thou mayst find all; to be disengaged om the creature, that thou mayst be united to the reator.

Consider adly, that our Lord explains this obligaon of our renouncing all things else, in order to be is disciples, by two comparisons: the one of a man, the purposes to build a tower, but first sits down to ecken up the charges, to see if he has wherewithal sinish the work: the other of a king, who is going wage war against another king; but first considers, thether he has sufficient forces to encounter his adreary. Every Christian is highly concerned in these

Vovem-

and We

f all

very

eblor

the

llow

and

clares

rt is

laims

ow of

out a

God

with-

n the

rvice,

, any

ou fall

heart

art for

ne can

at all,

e him

s shalt

or all

overthrow all the powers of hell.

Consider 3dly, how true it is, that our affections to the things of this world, are indeed the chiefest hindrance to us; as well in carrying on our spiritual building; as in our conflicts with our spiritual enemies. The builder will make no progress in his building, if instead of applying himself seriously to the work he has undertaken, he loses his time in amusing himself, about other things, nothing to his purpose; or if he takes little or no care to procure the necessary materials; or even fuffers his hands and feet to be shackled, when he should be at work. 'Tis the case of all such Christians, as have not yet mortified their affections to the things of the world. These alas! take up their thoughts; these employ their time; what should be expended in carrying on the great building, is all walted upon these; and the builder lies groveling upon the earth, tied down with the chains of his misplaced alfections. And as for the wreftling, in which we are engaged, with the spirits of wickedness: tis no les certain, that nothing gives them a greater hold on us than our unmortified affections, to these worldly toys

**(** 

ar by fo m

dil toi wh

ete.

obligelse, hard And sifted tial,

Yes, tion l young purity of his

one,

s no ove o

vith Vo.

Like

he

ual

ft;

and

e-

the

able

fit

es of

n it:

cient

d to

agaic

and

abled ind to

ons to

hindbuil-

emies.

ork he

imfelf,

if he

mate-

ackled,

all fuch

fections

up their

be ex-

wasted.

pon the

laced af-

we are

no les

d on us,

lly toys

Tis like carrying a load of cloths about us, when we are to wrestle with one that is stript; who will be sure, by that occasion, to have the advantage of us. Therefore we who are to wrestle with the devil, who is naked, must sling off our garments, saith St. Gregory (Homil 32.) by renouncing our worldly affections, or we shall be sure to be brought down by him.

Conclude to make it thy perpetual study, to take off thy affections from all things of the earth; and to disregard the creature, that thou mayst find the Creator. And seeing that a great grace is required to this; which may untie the soul from all that is not God; and carry her up, upon the wings of the dove, to rest eternally in him: continually pray for this grace.

#### November 12.

If any man will come after me, let him deny himself. Matt. xvi. 24.

CONSIDER first, that the disciple of Jesus Christ, by the rule of the Gospel, is not only obliged to renounce, (at least in affection) all things elfe, for the fake of his mafter: but, what is the hardest of all, he must also renounce, and deny himself. And this his renouncing of himself, is absolutely infifted upon, by our Lord, as the first, the most essential, and the most indispensable condition, for every one, that would come after him, and belong to him. Yes, Christians, there is that irreconcileable opposition between this felf, strangely corrupted by fin, furfounded with darkness, and bent upon evil; and the purity and fanctity of Jesus Christ, and the bright light of his truth: that there is no coming, in a proper manher, at the one, without renouncing the other: there s no coming at divine charity, which teaches us to ove our God with our whole heart, (the principal of Il Christian duties) without declaring an eternal war vith felf-love, the capital enemy to the love of God, VOL. II. and

and the parent of all vices. And therefore we are not only commanded, in the Gospel, to renounce, and to deny ourselves, in order to follow Christ, but also to have ourselves, or as it is expressed in the original (Luke xiv. 26, and John xii. 25) to have our souls in this world, in order to save them in the next. See my soul, upon what conditions thou art to be a disciple of the Son of God; thou must not only renounce all things else; thou must also renounce, and hate thyself too.

Confider 2dly, the grounds upon which is founded this strict obligation of denying, and of renouncing ourfelves in this world: namely, that we may be in a proper condition to give ourselves up entirely to God; and thus leaving ourselves, may find him, and be eternally his. So that in effect, this denying and renouncing ourselves, is the best way we can have of loving ourselves; because it procures us the greatest goods, and brings us to our fovereign good. As on the other hand, that unhappy felf-feeking, and loving to gratify ourselves, in this world, is indeed bating ourselves; because of the mischiefs it brings upon us, both for time and eternity. If then we are to renounce the affections to all things else, in order to follow Christ; lest the love of them, should divide our heart, and take it off from him: how much more are we to renounce felf love, for the love of him; as being much stronger than all our other affections; and far more apt to captivate our heart, and to shut out the love of God. Yes my foul, thy felf-love is indeed the greatest enemy both of thy God, and of thy own true, and everlasting welfare, and therefore thou must not only renounce it, but abhor it too, with a most perfect hatred ? and turn all thy forces against it, in order to abolish it, and destroy it.

Consider 3dly, and attend to the sentiments of a great servant of God, upon this subject. My somethou must give all for all, and be nothing of thy own. Know that the love of thy self is more hurtful to the

than any thing in the world. ---- Thou canst not

Even

lo

.

6 6

. (

. 0

CC

· ar

· fe

alfo

elfe

at t

nity.

purc.

woul

C

Excep Ph

C and

tue, is

not to

to

inal in

my

e of

2

thy-

nded

ourin a

iod;

eter-

oun-

oving

oods,

other

lves;

affec-

; left

take

ounce

ronger

f God.

lafting nounce

d & and

it, and

ts of a

y own

to thee

nft net

posteli

possess perfect liberty, unless thou wholly deny this felf. All felf-feekers and felf-lovers are bound in fetters, full of defires, full of cares, unsettled, and feeking always their own eafe, and not the things of Jefus Chrift, but oftentimes deviling and framing that which shall not stand : for all shall come to nothing, that proceeds not from God. Take this " thort and perfect word: For fake all, and thou shalt find all: leave thy defires, and thou shalt find rest. Confider this well, and when thou shalt have put it in practice, thou shalt understand all things.' Following of Christ, L. iii. C. 27 and 32. And again. Son, as much as thou canst go out of thyself, so " much shalt thou be able to enter into me. As the defiring of nothing abroad, brings peace at home. fo the relinquishing thyself interiourly, joins thee to God. I will have thee learn the perfect renouncing of thyself, in my will, without contradiction or complaint. Follow me, I am the way, the truth, and the life --- If thou wilt be my disciple, deny thyfelf.' C. 56. My foul, let these be thy sentiments also; and strive to conform thy practice to them.

Conclude to give up both thyself, and all things else to follow Christ; and by following him, to come at thy sovereign good; and to enjoy him for all eternity. If thou wert to give ten thousand worlds, to purchase such a treasure; all that thou shouldst give,

would fall infinitely short of the value of it.

## November 13.

Except your justice exceed that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven. Matt. v. 20.

CONSIDER first, how much it concerns us all, to know what we must do to save our souls; and what kind of justice, that is, what degree of virtue, is necessary to bring us to heaven: lest we deceive

3

t

t

i

\$1

th

th

in

tic

fe

Lo

the

M

14/

faf

ver

of

elfe

mai

cha

the

XIX.

in b

Ma

Mat

rubo

love

inde

part

man Co

ng :

8

ourselves, or let ourselves be imposed upon, by the enemy, with falle appearances, and outward shew; and catching at the shadow of virtue, lose the subftance of it, and our fouls into the bargain. scribes and Pharisees were the most precise amongst the lews; and professed the greatest zeal for the law of God, and the true religion; they prayed much: they gave large alms; and they fasted frequently; so that they passed for Saints amongst the people: and yet we are here assured, by the mouth of truth itself, that except our virtue exceed theirs, we shall have no share in his heavenly kingdom. See then, my foul, and examine well in what their justice was defective; that so thou mayst avoid their defects; left thou perish with them: for why shouldst thou suffer thyfelf to be deluded, to the loss both of thy God,

and of thyfelf, for all eternity?

Confider 2dly, that the justice of the scribes, and of the Pharifees, was many ways deficient; but more especially in this, that it contented itself, with reforming, and regulating the outfide; whilft it neglected the interiour, which is the true feat of Christian justice. They made clean the outside of the cup, and of the platter, whilft there inside was full of iniquity. Luke xi. 39. Their good works were not done, with a pure intention; they fought not God, but themselves, in all they did: their prayers, their alms, their fastings, were directed to the gaining of the applause of the world; to the end they might be he noured and esteemed by men. And whilst they avoided the more scandalous excesses, of the groffer carnal fins of drunkenness and impurity, which might have rendered them infamous in the eyes of the world; they made no scruple of the spiritual fins (much more odious to God) of envy, hatred, detraction, covetousness, and an extravagant pride, and conceit of themselves, joined with a contempt of all others, Thus all the good they feemed to do was quite vitiated and corrupted; all their virtues were but in appearance; and before the eyes of men; but their vices were real, purity

real, and abominable in the fight of God. Christians, take head of this leaven of the Pharifees, as your Lord admonishes you: take heed of hypocrify, of oftentation, and an outward the w of devotion, destitute of the real substance of it. All the glory of the true spouse, the daughter of the king, is within: it lies hidden in the interiour of the foul. Take heed lest pride or vain glory vitiate your good actions, by vitiating your intention. Keep yourselves clean, not only from all the defilements of the flesh, but of the spirit also; for these are the more heinous fins of the two. O fee that nothing of the Pharifee corrupt the Christian

in you.

the

ew;

fub-

The

ngft

law

ich;

; 10

and

tfelf, have

, my is de-

; left

fuffer

God,

, and

more

formelected

riftian

b, and

riquity.

done,

d, but

alms,

the ap-

be bo-

voided nal fins

rendev made

dious to

is, and nfelves,

all the

nd cor-

arance;

Confider 3dly, what that justice is, which Jefus Christ infists upon, as necessary to the eternal falvation of our fouls. It confifts not in meer outward professions: for not every one that faith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father, who is in heaven. Matt. vii. 12: nor will faith alone suffice to Chriftian justice James ii. 17, 24. Nor will alms, prayers or fastings alone, make any one just (as we see in the very case of the Pharisees) nor any outward form of worship, without the inward spirit; nor any thing elfe, that can be separated from obedience to the commandments, from true Christian humility, and divine charity. No, my foul, the justice, that is to bring thee to heaven, is to keep the commandments. Matt. xix. 17. It is to do the will of thy Father who is in heaven. Matt. vii. 21. It is to be poor in spirit; Matt. v. 3. It is to be humble, like a little child. Matt. xviii. 3, 4. It is to love the Lord thy God with thy whole heart, and with thy whole foul, and with thy whole mind, and with thy whole strength: and to love thy neighbours as thy felf. This is Christian justice indeed? Do this and thou shalt live. But where any part of this is wanting, nothing elfe can make any good they feemed to do was quite vitiate. Auf nem

Conclude to be quite in earnest, in feeking and followng after this Christian justice in all its branches; by

Cc3

purity

es were real

8

purity of intention in all thy works; by fincerity and fimplicity, or uprightness of soul; by attending to thy interiour, to keep that regular and orderly; by true humility of heart; and above all things, by flying sin, and loving God: and thou shalt be just indeed before the Lord, and entitled to his heavenly kingdom.

## November 14.

The kingdom of heaven is like unto a treasure &c. Matt. xiii. 44.

n

C

it

tl

t

ft

th

t

CN

15,

m

th

ha

yo

po

the

the

yo tin

the

DW

CONSIDER first, that by the kingdom of heaven, in this, and many other places in the gospel, we are to understand that heavenly kingdom, by which God reigns, by his grace, in our fouls. A heavenly kingdom indeed, which we are commanded to feek in the first place; Matt vi. 33, and which we are taught daily to pray for, in the second petition of the Lord's prayer. Now this kingdom of grace in our fouls is here likened to a treasure; because of its inestimable value: it is worth more than all the kingdoms of the earth: it brings God himself into our souls, to Live and reign forever there. But then it is a bidden treasure, because the children of this world are Arangers to the true value of it: and though they have heard of the field (of virtue and devotion) where it is to be found, by feeking, and by digging for it; they are far more fond of the childish toys, which amuse them at present, than of a treasure unseen; and therefore they are unwilling to be either at the charges of purchasing this field; or at the pains of digging for this treasure. Not so the man in the gospel, who having discovered this treasure, sets his whole heart upon it, hides it diligently, and for the joy thereof, goes and fells all he has, and buys that field. See, my foul, if this be thy disposition? Dost thou consider this kingdom of divine grace, as a treasum indeed,

ange!

every Day in the Year.

indeed, and the richest of all treasures? Is thy heart set upon it? For where thy treasure is, there thy heart will be. Art thou willing to purchase, at any rate,

that bleffed field, where this treasure lies?

Consider 2dly, the lessons we are taught, by our Lord, in this parable: particularly with regard to the value, we ought to fet upon divine grace; and the great esteem and affection, we ought to have for our spiritual advancement; and for all such things as may help our fouls forward, and bring them nearer to our God. We are here also taught, that the Christian, who desires to secure to himself this heavenly treasure, which he has begun to discover, must not make a shew of it, by ostentation or vain glory; which would be the direct way to lose it: but must hide it, by humility; like a traveller, who carrying a treasure about him, endeavours to conceal it, for fear of robbers. Moreover we are taught. that to make this treasure our own, we must purchase the field, where it lies; and that this purchase will stand us in all we are worth. This field, in which this spiritual treasure is concealed, is true wisdom; 'tis a devout and virtuous life; 'tis the following of Christ in good earnest, and being his true disciples. Now to purchase a field, of so great a value as this is, we must part with all things else; that is, we must give up all other affections, to embrace and follow Christ: but then in exchange he on his part will make over to us all his treasures, and himself into the bargain.

Consider 3dly, Christian souls, if you desire to have a share, in so great a happiness, by what steps you are to advance towards it, and to come to the possession of it. And first you must be convinced, by the word of God, and by the light of faith, that there is a treasure of inestimable value, designed by your heavenly Father for you, to enrich you, both for time and eternity; if you will but make use of the proper means to find it out, and to make it your own. The next step must be, to conceive a great

Sudece

efteem

by by just venly

and

g to

ire

eaven,
el, we
which
eavenly
feek in
taught
of the
er fouls
inestigdoms
uls, to
a hidrld are
they

where for it; which nfeen; r at the pains of gospel,

the joy at field. At thou

treasure

296

esteem for this heavenly treasure; an ardent desire to acquire it; and a strong resolution to spare neither pains, nor costs, in the acquisition of it. This defire and resolution must be followed, by a diligent enquiry. after the field, of wisdom and virtue, where this treasure is hidden; and then digging there, till it is Now all this is to be effected by the excrcife of confideration, and mental prayer. Yes my foul, 'tis by daily opening thy eyes to the light of God, and to his divine truths, in meditation, that thou shalt both learn what a treasure there is in virtue; and how thou art to be put in possession of it. Here thou shalt discover the beauty of holines; how sweet it is to love God; and how happy to serve him in good earnest: here thou shalt be inflamed with a fervent defire of procuring for thyfelf fo great a happiness; and with a holy bunger and thirst after it. The pondering well, by deep confideration, eternal truths, is like digging for the treasure of the kingdom of heaven; and the affections and resolutions of the foul, by which the is determined at all events to consecrate the remainder of her life to divine love, is like felling all to purchase the field, where this treafure is deposited.

Conclude to use thy best endeavours, to seek without ceasing for this treasure of the kingdom of heaven, in the field of virtue and devotion; and to dig daily for it, by the daily exercice of meditation and men-

tal prayer, and thou shalt not fail to find it.

# November 15.

On the parable of the marriage feast. Matt. xxii.

ONSIDER first, how our Lord here likens the kingdom of heaven, (that is his spiritual kingdom, which he came from heaven to establish; and which is to bring our souls to heaven) to a marriage feast, which a great king makes for the wed-

ing

1

p

n

gr

is

fai

the

We

me to am

wa:

con

by to

wed

pect band

Con-

ing of his fon. To this feast many are invited, who refuse to come: many take no notice of the invitation, but go their ways, one to his farm, another to his traffick : many afflict, and persecute even to death, the meffengers that are fent to call them to the wedding. All these then are rejected and condemned: and in their place, the poor, the blind and the lame, are gathered together, from the highways and from the hedges, and are brought in to be guests at this royal feast. But the man that prefumed to come in without having on a wedding garment, is ordered to be bound hand and foot, and to be cast out into the exterior darkness, where there shall be weeping and gnashing of teeth. So far the parable: now let us fee how it is to be applied; and what facred truths we are to learn from it? The Son of God came down from heaven, to wed to himself our human nature, by the mystery of his incarnation; and every one of our fouls in particular, by a happy union of grace and love. This is that wedding, which, the great King of heaven and earth makes for his only Son. The marriage feast, with which this wedding is celebrated, is begun here upon earth by grace, in the fouls of as many as fincerely come to Christ, with faith and love; and shall be perpetual hereafter, by the eternal enjoyment of him in his heavenly paradise. To this marriage feast both Jews and Gentiles, were long ago invited, by the apostles; and other messengers of God: and all nations are still invited to the same, as well by apostolick preachers, fent amongst them, for their conversion; as by many other ways, by which God daily calls fouls to his love and fervice, in order to their falvation. Happy they that duly correspond with these heavenly calls; and readily come to this feast, to which they are so lovingly invited by so great a King! But then they must take care to come with the proper dispositions, signified by the wedding garment: without which they must not ex-

pect any part with the bridegroom in his everlasting

fealt, which a great king makes for supprad

mar-

ithe:

efire

ulry,

this

it is

excr-

my

nt of

is in

on of

nels:

ferve

rith a

appi-

er it.

ernal

king-

ns of

nts to

ve, is

trea-

with.

aven,

daily

men-

XXII.

likens piritual

ablish;

ing

Consider 2dly, the infinite goodness of God, manifested to us in this parable, by his inviting us all to this heavenly feast: considering what this feast is, what kind of entertainment he has here prepared for us; and how very wretched, and undeferving we are of any such favour. But O the strange stupidity of fo many poor thoughtless mortals, who daily flight and neglect this divine invitation! O how blind, how miserable, how wicked are they to prefer these worldly toys, this farm, this traffick, these empty bubbles; before this divine banquet; where God defires to feaft their fouls with himself; by the sweet bleffings and communications, of his graces here; and by inebriating them hereafter, for all eternity, with the plenty of his house, and making them drink of the torrent of his pleasure, at the very head of the fountain

of life.

₿

Consider 3dly, the dreadful consequences of neglecting, or rejecting these heavenly invitations, by which we are called to the marriage feast of the Lamb. Alas! our all is here at stake: our whole happiness, for time and eternity, absolutely depends upon our coming to this feast. We shall be perpetually miserable, if we are excluded from it. And shall we be so wretched, as wilfully to exclude ourfelves, by refusing to come, when we are so pressingly invited, by the king of heaven? Will he not highly refent this contemptuous treatment; this flighting of his gracious calls; this preferring the vanities and lying fooleries of the world, before him and his banquet? O there is nothing moves him more to indignation! 'Tis this crying fin is the principal cause of the reprobation of all that are loft. And therefore our Lord concludes this parable, with that terrible fentence, that many are called but few are chosen; to excite us to a diligence, and fervour in corresponding with grace; and to convince us, that if we are not of the number of the elect, the fault is entirely ours, in not answering the calls of heaven; but preferring meer bawbles, even the idols of our passions, before

th vi

ne are the ho

fly ev lal

me

ou

fru wit nor unv sho

he

fen in the

19.

we pati and their

that marriage feast, to which he so graciously in-

Conclude O my foul, to secure at least thy own eternal welfare, by a ready compliance with all the gracious calls of heaven; and by being quite serious and in earnest, in hastening to this feast of grace, to which thou art invited. But remember to take along with thee the wedding garment, of divine love, with a happy and holy resolution, and determination, of dedicating and consecrating what remains of thy life to thy God; of slying all known and wilful sin, more than any other evil whatsoever; of being faithful until death; and of labouring to advance every day more than other in the way of God and of true life. With this wedding garment, thou shalt be both a welcome, and an eternal guest: without it, thou shalt be sentenced, to be cast out into the exterior darkness.

### November 16.

On the parable of the barren figtree. Luke xiii.

ONSIDER first, that all Christians are like I trees, planted in the vineyard of Christ: and that he expects of them all, that they should bring forth fruit, each one in his kind. He will not be content with their making a fair shew with beaut ful leaves: nor yet with their bringing forth a meaner fort of fruit, unworthy of his vineyard: but he requires that they should bring forth good fruit, and declares (Matt. vii. 19.) that every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. fentence then stands against all such trees as are barren, in our Lord's vineyard: yes the axe is already laid at the root of them all. (Matt. iii. 10.) However, as we see, in the parable of the figtree, God in his great patience and mercy, bears with them, for a while, and suspends the execution of the sentence, in hopes of their coming in time to bring forth good fruit: till after

nal to east ared

dity light how rldly

airy I deweet and

with f the ntain

negby f the whole pends perpe-

And e ourffingly highly ghting es and

of the

le senen; to conding

ly ours, eferring

, before that

8

after repeated disappointments, he lets the fentence take place; and fuddenly cuts them down, to be the fewel of a fire, that shall never be extinguished. See here, my foul, and dread the fad confequences of continuing to be a barren tree, in the vineyard of our Lord; and of despising the riches of his goodness, and his patience, and long-suffering, with which he waits

so long, in hopes of good fruit.

Confider 2dly, as to thy own particular, how much thou owest to God, for having planted thee in his vineyard; and for all that he has done for thee, that thou might'ft be fruitful. O how often has he visited thee, during all these past years, with the dew of heaven, and with the wholesome showers of his divine graces! What dreffing, and manuring has he not daily bestowed upon thee! How early a knowledge has he given thee of himself; how often hast thou been favoured with his heavenly word; by which his divine will has been notified to thee? How often haft thou been admitted to his facraments, the fountains of grace and life? These are great advantages indeed: these have made many trees very fruitful; these have made many great Saints. But what fruits have they produced in thee? How hast thou corresponded with all these visits and favours of heaven? Hast thou hitherto brought forth good fruit, or bad fruit? Hast thou not at the best, contented thyfelf, with the leaves of some outward performances, like those of the Scribes and Pharifees, that might please the eyes of the world; without bearing any real fruits of folid Christian virtue? If fo, remember what a fentence stands at present against thee; and prevent the execution of it, by a speedy and hearty repentance, and conversion to God; and by beginning at least to bring forth the good fruit of a new life, before the time of thy reprieve expire, the term of which is unknown to thee, and may be very near at hand.

Confider 3dly, that the fruit, which God expects from thee, is not merely, that thou shouldst refrain from scandalous excesses; or that thou shouldst lead a

moral

0

fo

iI

C

W

tu

th

de

rit

ev

an

tre Bu

10

falt

faci

ang

eve

the

to t

kind fit to

at th

the

care

hinde

Thy

forth

live 1

moral honest life, as many pagans have done; or that thou shouldst frequent the publick worship of the church; or any other external duties; which may be liable to be ill performed, for want of a pure intention; or corrupted with pride and felf-love: but the fruits which God calls for, and infifts upon, are such as are folid, and found at heart; fuch as are never to be found in hypocrites, or impostors, or any others but truely good Christians. Such are an unfeigned humility, and contempt of ourselves; the mortification of our own will, of our passions, and corrupt inclinations, by the virtues of obedience, and felf-denial; a conformity in all things with the holy will of God; fincere piety and devotion, and above all things, true and perfect charity; by loving God, with our whole hearts; and every neighbour, whether friend, or enemy, in him, and for him. These are good fruits indeed: and the trees that brings forth fuch fruits as these, are good trees. But where these fruits are wanting, and either pride, or passion, or self-love still prevails; neither alms, nor fastings, nor long prayers, nor daily frequenting the facraments, nor speaking with the tongues of men and angels, nor prophefying, nor working of miracles, nor even raising the dead to life, will secure any tree from the dreadful judgment of being cut down, and cast into the fire.

Conclude to look well to thyfelf, and examine what kind of fruits thine are: whether good and found, and fit to be presented to the Lord of the vineyard; or at the best but wild, and sour, or rotten at heart, by the corruption of thy pride and felf conceit: and take care to purge away whilft thou hast time, whatever either hinders the fruit from ripening, or rots and corrupts it. Thy eternal welfare absolutely depends upon thy bringing forth a store of good fruit; upon which thou mayst live forever. and some to shee, and which is forever

u

7-

n

th

en

ed

? 9

de

eat

e ?

nd

rth

eft,

ard

es,

ar-

fo,

inft

and

by

of a

the

very

pects

frain ad a oral Vol. II. Dd Novem-

Confider adir, that the fruit, which God expell

B

# November 17.

On the parable of the prodigal son. Luke xv.

ONSIDER first, in the prodigal son, a lively image of the misery of every poor sinner, who by wilful fin, goes away from his Father's house, into a far country, even the region of death: and there wasts all his substance, by living riotously; that is, loses, and fquanders away all the graces, he had received from God; and abuses all his gifts, and talents, by making them all subservient to his criminal passions and lusts. Alas! how foon does he experience the famine, that reigns in that country? A mighty famine indeed! A dismal want of the bread of life, and of all true nourishment: a perpetual emptiness of the soul: a hunger and thirst, that is never to be satisfied. For all that is brought to market there, though fold at a very dear rate, is but meer wind, froth, and bubbles, that can never fill the belly. In vain does the poor wretch, under this famine, fell himself for a flave to one of the citizens of that region, even to Satan, the ruler of that land of darkness, who sets him to feed his fwine, viz. his own brutish passions, and carnal inclinations: for he finds himfelf still perishing, for hunger and want: he is not allowed to fill himfelf, even with the hulks which the swine eat: they leave him still empty. Ah! finners see the dismal state, you reduce yourselves to, when you turn your backs upon your father, and choose rather to be slaves of the devil than children of God. O never expect any folid fatisfaction; or fo much as one happy hour, till you return home again to your fathers house!

Consider 2dly, the steps by which, the prodigal child was reclaimed, and brought home to his father; and thou shalt find that the beginning of his conversion, was his returning to himself, and being made sensible of his great mifery. Alas! the poor deluded foul, at

is

C he

no

by

fte

fou

del

of a

OW

con

hon Iu

Jay :

befor

make who

wou.

did, the t

of a

God,

heave

to his but w

was n

fell up

time t to brin

Co

the same time that she leaves her father's house, by forgetting her God; leaves also, and forgets herself; and is so strangely blinded, and bewitched by the world, the flesh, and the devil; as to imagine herself free, under the worst of slaveries; rich under the extremity of want; and honourable and happy in the very midst of difgrace, confusion, and perpetual uneasiness. But when she begins to open her inward eyes to the light of God, by ferious confideration; and to return into herself; she is greatly alarmed at the fight of her present wretched condition, and the dreadful dangers, that furround her on all fides; and threaten her continually with nothing less than a miserable eternity. Now, 'tis a ready correspondence with this heavenly light and grace, by a defire to return to the best of fathers, is the first step to the prodigal's conversion. But then see, my foul, how he rifes up immediately, without the least delay, to follow this call. See with what dispositions, of a most profound humility, with what a sense of his own unworthiness, with what a deep forrow, and contrition for his fins, he makes the best of his way home. O give ear to his fentiments on this occasion. I will arise, saith he, and I will go to my father, and say to him: Father, I have sinned against heaven, and before thee: I am not now worthy to be called thy fon: make me as one of thy bired servants. O that all finners, who have imitated the prodigal, in his extravagances; would imitate him also, by returning to themselves, as he did, and by rifing without delay, to go, and to feek the true father of their fouls, with the like dispositions of a contrite and humbled heart!

a

d

S

e

10

11

:

or

a

s,

or

to

he

ed

nal

for

elf,

ave

ate,

cks

s of

any

till

digal

ner;

fion,

fible

il, at

the

Consider 3dly, the infinite goodness and mercy of God, expressed to us in the manner, in which this heavenly father received the prodigal child returning to him. He did not stay till he came to his house: but when he was yet a great way off, he saw him, and was moved with compassion; and running to him, he fell upon his neck, and kissed him: he scarce gave him time to confess his guilt, before he ordered his servants to bring forth quickly the first robe, and to put it on him, D d 2

and to put a ring on his hand, and shoes on his feet, and to bring the fatted calf, and kill it : and let us eat, faid he, and make merry: because this my son was dead, and is come to life, he was loft, and is found. O bleffed be this infinite goodness, and mercy forever, which daily exerts itself in this manner; and works the like wonders in favour of penitent finners! He first excites them, to defire to come home to him: he has pity on them, when as yet they are a great way off; he runs out to meet them; he lovingly receives them into his embraces; he clothes them again with the facred robe of his divine grace; he restores them to the honour, and dignity of his children; and to all the ornaments, of virtue and grace, which they had forfeited by fin; he admits them to the divine banquet of the body and blood of his only Son; and causes all his heavenly court to celebrate a feast of joy upon their conversion. And shall not all this loving kindness, this tender mercy, these extraordinary favours shewed to penitent finners, encourage thee, my foul, and effectually determine thee to quit for good and all the husks of swine, and to run to the embraces of this Father of mercies?

Conclude, if thy case be like that of the prodigal, in being in a far country, away from thy father's house; that is, at a great distance from thy God, by mortal sin; perishing for hunger and want, among the husks of swine; to determine to imitate the prodigal, in his ready correspondence with grace; in the resolution with which, he presently rises, and returns to his father; and in the dispositions of humility, and contrition, with which he returns: and this great Father will undoubtedly receive thee, as he did him; and all his heavenly family shall feast and rejoice at thy conversion.

professe for them a discharge from their debit that

5 . 12 4

ners from the errout of their way; and by the

Noveme

ga

for

tio

fai

mo

ceis

ftia

ble.

gre

of y

and

you

lasti

frier

wor

you

you

ners

your your

for y

to re

### November 18.

On the parable of the unjust steward, Luke xvi

CONSIDER first, that this steward, being accused to his Lord, of having wasted his substance, was called upon by him, to give up an account of his stewardship, for that he could now be steward no longer: and therefore he fought to provide for himself, by making friends amongst his master's debtors, by discounting a confiderable part of what they stood charged in their bills to his mafter; that fo they might be willing to receive him into their houses, and to entertain him. In which, though he acted iniquitoufly with regard to his mafter, he did wifely, accordingly to what the world calls wifdom, with regard to the providing for himself, against the evil day: for the children of this world are wifer in their genera. tion than the children of light. And I say to you, faith our Lord, make to your selves friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings. See here Christians the great lesson designed for you in this parable. Your having so often wasted the goods of your great master, ought to give you a just apprehension, of your being quickly called by him to an account; and deprived of your stewardship. What then must you do, in order to your future support, and ever-lasting livelyhood? O you must make yourselves friends, by the good use of the mammon of this world; that is by liberal alms to Gods poor fervants: you must diligently exercise charity in all its branches: you must use your best endeavours to reclaim finners from the errour of their way; and by that means procure for them a discharge from their debts: and your Lord will commend you for having done wifely for yourselves: and these friends you have thus made for yourselves, will, through his mercy, be qualified, to receive you hereafter into his eternal mansions. Dd 3 Con-

vem

n

e

ne

r-

et

on d-

urs ul,

nd

of

al,

fe;

rtal ıſks

his

tion

ion,

un-

his

fion.

Confider 2dly, in how many respects, we are all stewards of this great Lord. All that we have is his: our very being is his: our whole foul, and body; all our powers, faculties and fenses; all our gifts and talents; all that we possess corporally, or spiritually; our whole time, and all our worldly substance. In regard to all these things, we are stewards of God; and accountable to him. All these are goods that belong to this great master; which he has entrusted us with. We are unjust stewards, if we waste any part of these goods: and the employing of any of them otherwise than according to his holy will, and his divine ordinances, will be accounted wasting of them, in the eyes of him; before whom we shall one day most certainly appear, to give an account of our whole stewardship; and of all the years, we have had his goods in our hands. O who shall be able to fland this examination of accounts; upon the iffue of which an eternity depends! O who shall be able to answer for one article in a thousand!

Confider 3dly, O my foul, those words in the parable, as adressed to thee this day: Give an account of thy stewardship: and see what thou couldst say for thyself, if this day were to be thy last; and thy accounts were to be immediately inspected. Thou knowest not the day, nor the hour: see then, what account thou couldst give, if this should be the day. For why shouldst thou expose thyself any longer to the dreadful danger of being called upon, when unprepared; to thy eternal condemnation. Alas! has there been hitherto any part of thy life, in which thou hast acted the part of an honest and faithful steward, with relation to the goods of thy master? How little share has he had in thy thoughts, words, and actions? How little of thy time, has been employ'd in his fervice? How often have all thy powers and faculties, and all thy fenfes, both exterior and interior, been alienated from him, and made instruments of offence? How often have his choicest gifts and talents been abused

and perverted? What is become of all the graces, purchased

f

tl

0

O

ac

OL

fr

W

fo

th

vi

tit

ho

wi

4: 6 . .

of ct 6 0

· a

6 b 6 b

chafed for thee by the blood of Christ? Where are all the inspirations, calls and reproaches of conscience with which he has visited thee? Where the facraments, thou haft received? The word of God; and fo many other spiritual advantages; or temporal blesfings, thou haft been favoured with? How few are there of all these goods of thy master, which thou hast not wasted, or perverted? He has even made over in a manner to thee, the paffion and death of his only Son; and deposited all his merits with thee, in the facred mysteries; and what little use, or advantage hast thou hitherto made of them? Ah! my poor foul, in how wretched a state indeed are all our accounts? And what have we not to apprehend, from the justice of our Lord, for having been such wicked flewards, all our life time?

Conclude, now at least to set thy accounts in order, to rectify all that has hitherto been amis; and hence-forward to begin upon a new bottom; by dedicating thy wholeself, and all thou hast, to the love and service of him, to whom all belongs upon all manner of titles. 'Tis a most crying injustice to waste his goods: how much more to employ them against himself, by

wilful fin ?

11

is

nd

7:

In

at

us

ny

of

nd of

ne

our had

to

e of

e to

pa-

at of

ac-

what day.

er to

un-

vhich

thful

fter ?

ords,

lov'd

facul-

been

nce !

bused

pur-

chased

# November 19.

On the richman, and the poor beggar Luke, xvi.

CONSIDER first, the words of our Lord in the gospel, 'There was a certain rich man, saith he, 'who was cloathed in purple and fine linnen; and feasted sumptuously every day. And there was a certain beggar, named Lazarus, who lay at his gate, full of fores; desiring to be filled with the crumbs that fell from the richman's table; and no one did give him: moreover the dogs came, and licked his fores. And it came to pass that the beggar died, and was carried by the Angels into Abraham's

bosom. And the richman also died, and he was

buried in hell. And lifting up his eyes, when he was

was in torments, he faw Abraham a far off, and Lazarus in his bosom: and he cried and said: father Abraham have mercy on me; and fend Lazarus, that he may dip the tip of his finger in water, to cool my tongue; for I am tormented in this flame. And Abraham faid to him: Son, remember that thou didft receive good things in thy life time; and likewife Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you, there is fixed a great chaos: fo that they who would pass from hence to vou, cannot; nor from thence come hither, &c. See here, my foul, a great difference in life; between the rich man, abounding in all that this world could give, and living in pleasures and delights; and the poor beggar, wanting even the necessaries of life, and languishing under a multitude of fores, and ulcers : but look, and observe how quickly the scene is changed; and what a greater, and eternal difference immediately fucceeds, after death; when the one is comforted, with everlafting joy, and happiness; and the other plunged into the extremity of endless misery, where he cannot even be allowed one drop of water to cool his tongue.

Confider 2dly, what it was that brought the rich man to this place of eternal wo: fince here is no mention in the gospel of any scandalous excesses, that he was guilty of; no blasphemies, or perjuries, or profane fwearing; no murders; no adulteries, or other impurities; no thefts, or rapines, or extorfions; no flanders, or detractions, or lies: it is only faid that he was cloathed in purple and fine linnen, and feasted sumptuously every day; things, in which, confidering his state and condition, the world apprehends no fin. What then can we suppose to have been the occasion of his damnation? O! Christians, his sins were chiefly fins of omiffion of the service of God: he led an idle life: he loved his pleasures more than God: he made a god of his belly: he had no concern for the poor: so that he lived in a continual breach of

he

in ing lov For rus happan

th

hi

fel

an

fla

no

th

w

in

th

th

on

th

ha

for the del tru the

COL

for turi

us. (to

per

the

onis

the two great commandments of loving God, with his whole heart; and of loving his neighbour as himfelf: and certainly there needs no other fins to fend any man to hell. See, then my foul, thou never flatter thyself with the imagination of thy being innocent; nor promise thyself any security; because thou art not guilty perhaps of the groffer fort of fins: whilst thou leadest an idle, unprofitable life; following the ways and maxims of worldlings; and loving the honours, riches, or pleasures of the world, better than God: for fuch a life as this can never bring any one to heaven: 'tis too remote from the narrow way that leads to life.

Confider 3dly, in the case of the poor beggar, the happy fruits of patient suffering; of a true conformity in all things to the will of God; and of always keeping onefelf close to him, by recollection, and divine love, in every place, occupation, or condition of life. For it was thus the poverty, and the pains of Lazarus were fanctified, and made the feeds of his eternal happiness. O that all such Christians, as share in any part of his fufferings, were fo wife, and happy in their comportment under them, as to reap the like fruits, for eternity, from their temporal evils! But O 'tis the want of a lively faith of the great truths of God, delivered to us in the scriptures; 'tis the want of a true sense of the goods, and evils, of eternity; 'tis the want of feriously thinking, and considering; is too often the bane both of the rich, and of the poor: for otherwise, as our Lord here informs us, these scripture truths ought to influence us more powerfully, towards the total change of our lives; than even if any person were to come from the dead to preach unto

Conclude to labour, and pray for heavenly wisdom, to conduct thee, in fuch manner, in the midst of the goods and evils of this transitory life; that both the one and the other may be made subservient to thy eternal happiness, and a whole aid to bog

r: fo that he lived at a continual breach of

onis

faazater. this nber me; omail rreat

and

E. C. veen ould poor lan-

e to

but ged; ately rted, ther

here cool rich

no that or ther no

it be umphis fin.

ccawere : he

God: for ch of

the

#### November 20.

On the charitable Samaritain, Luke x.

CONSIDER first, that our Lord, to teach us that general charity, which we owe to the whole world, without exception, or distinction, of nation, or opinion; proposes himself to us in this parable, as the perfect pattern of this charity, in the person of a Samaritan, a people differing both in nation and religion from the Jews? A certain man, faith he, 'went down from Jerusalem to Jericho; and fell among robbers; who also stripped him, and having wounded him went away leaving him half dead. And it chanced that a certain prieft, went down the same way, and seeing him he pasfed by. In like manner also a levite, when he was e near the place, and faw him, passed by. But a certain Samaritan, being on his journey, came near him; and feeing him was moved with compassion: and going up to him, bound up his wounds, pouring in oil, and wine: and fetting him upon his own beaft, brought him to an inn, and took care of · him. And the next day he took out two pence, and gave them to the hoft, and faid: take care of him; and whatfoever thou shalt spend over and above, I at my return will repay thee?" See here my foul, in this charitable Samaritan, an image of what thy Lord has done for thee : and go thou, as he tells thee, in the application of the parable, and do in like manner; that is, shew thou the like mercy, and charity, to thy neighbours; as Christ has shewn to thee, This will be indeed a charity, both to them; and to thyself: fince it will bring thee, to poffefs eternal life; v. 25. Yes, my foul, this do, and thou shalt live, v. 28.

Confider 2dly, in this parable the wretched condition, into which man was fallen by fin. Going down from Ferusalem, which is interpreted the vision Samace

is, t peac of v ing ! fell prey grac tor; and igno and evil him, his vond lentl bette lofs ( foul, tice : he w felf, fo n this c his r infin foul, and detef of er affe&

> Co this i dowr liver our f us by and i

> not :

the

of

pa-

the

na-

an,

10;

im,

him

iest,

paf-

was

near

on:

our.

his

re of

nce,

e of

ove,

my

what

thee,

man.

rity,

thee.

and

ernal

Malt

con-

ioing

vision

of peace; to Fericho, which fignifies the moon; (that is, turning his back to his God, and to all true peace, to feek a false happiness, in the forbidden fruit. of worldly enjoyments, which are continually changing like the moon) he fell among robbers, that is, he fell into the hands of wicked spirits, and became their prey. He was stripped by them, of all the gifts of grace, with which he had been adorned by his Cretor: and was grievously wounded in all his powers. and faculties: his understanding was darkened with ignorance, and error, in his notions of good and evil; and his will perverted with malice, in the preferring evil before good: all his passions were let loose upon him, having loft their bridle of original justice; and his whole foul was in a strange disorder; weak, beyond expression, to every thing that is good, and violently bent upon evil. Thus he lay half dead; his better part, viz. the foul being dead indeed, by the loss of its true life, the grace of God; and both the foul, and the body, being condemned by divine justice to a fecond and eternal death: and in this state. he was like to remain, being utterly uncapable of himfelf, of making one step towards his delivrance; and so must have inevitably perished to eternity; had not this charitable Samaritan come down from heaven to his relief. O the dismal consequences of sin! O the infinite goodness of God! And shalt not thou, my foul, who haft had the experience both of the one. and of the other; from henceforth at least dread. detest, and fly, with all thy power, from that worst of evils, fin: and embrace henceforward with all thy affections this fovereign goodness of thy God?

Confider 3dly, by descending to particulars, what this infinite goodness has done, for lost man, in sending down his only Son to be our pious Samaritan, to deliver us from all our evils, and to impart all good to our souls. Alas! the priest, and the Levite passed us by; and left us languishing under all our wounds, and miseries. For the law, and its ministers were not able to heal, or to relieve us. But our good

Sama-

Samaritan had compassion on us; his tender mercies brought him down from his throne of glory, to our affistance. He has bound up our wounds, by fuffering himself to be wounded for our iniquities; that by his stripes we might be healed. He has applied to our wounded fouls the heavenly medicines of his facraments, fignified by the wine and oil. He has fet us upon his own beaft, by bearing our fins himself in his own body, upon the tree of the cross. He has brought us to the bleffed inn of his holy church, where all graces and means of falvation, are abundantly furnished to all that ask, and seek for them. given the charge of our fouls to the keeper of this inn, that is, to his apostles and their successors, the pastors of this his holy church, divinely commissioned and asfifted by him: and he has promifed them a most ample reward, for all eternity, to repay them for the care they shall take of us? O what return shall we make to our Lord, for all this mercy, and all this love he has thus shewn to us. O he desires no other return; but that we should love him, mercy to one another.

Conclude to make him this return of love: but fee it be, with thy whole heart; for he will not accept of a love, that allows of any creature to stand in competition with him. See also thou never forget, that there is no loving him, without a fincere dispofition of shewing mercy to thy neighbours, for his

fake, and by his great example.

### November 21.

On the presentation of the Blessed Virgin.

CONSIDER first, that the church celebrates, on this day, the early dedication, which the Bleffed Virgin made of herself to God, and to his eternal love, and service; when as we learn by a pious tradition, she was presented by her holy parents, St. Joachim, and St. Ann, in the temple of the Lord; and

re-

in of CO

e

W wl of the liv

up

YOU Go Wit tun nua

tem

that ( Virg her for Wor and !

ther' for 1 And with lution

or ste in lil very which his di

and th Vo cies

our

ing

his

our

ra-

t us

his

ght

all

fur-

has

inn,

tors

af-

am-

the

we

this

ther

hew

but

t ac-

fland

rget,

dispo-

r his

es, on

Blef-

eternal

s tra-

St. Jo-

d; and

re-

remained there, in the company of other Virgins, in an apartment allotted for that purpole, in one of the courts of the temple. Learn my foul, from this prefentation of the Bleffed Virgin, the great advantages of early piety; and the happiness of dedicating oneself, from ones childhood, to divine love; as also the duty incumbent on all parents to present their children to God; to keep them at a distance from the contagion of bad company, and from all the false maxims and corrupt ways of a wicked world; and to train them up in the fear and love of God. The Bleffed Virgin, was brought by divine inspiration to the house of God. where she lived remote from the noise and distractions of the world; because she was to be the house, where the Son of God himself would be incarnate, and the living temple in which he would live. Christians, do you defire that your fouls should be also the house of God, and the living temples of his glory? 'Tis by withdrawing yourselves, as much as possible, from the tumult and confusion of the world: 'tis by continually presenting yourselves to God, in his inward temple, by a spirit of recollection, and mental prayer; that you are to attain to this happiness.

Confider 2dly, in this presentation of the Blessed Virgin; on the one hand, the voice of God, calling her to his house (in order to the disposing of her soul for the great things he was to work in her,) in the words of the Pfalm (xliv.) Hear, O daughter and fee, and incline thy ear: and forget thy people, and thy father's house: and the king shall greatly desire thy beauty: for he is the Lord thy God: and him they shall adore. And on the other hand, the devotion and fervour. with which she corresponds with this call; the resolution, with which she ascends the fifteen degrees, or steps, that led to the temple; resolving to ascende in like manner by all the degrees of virtue, to the very top of perfection; the profound adoration, with which prostrating herself upon the ground, she adored his divine majesty, at her first coming into his house: and the oblation she there makes of her wholeself to VOL. II.

his perpetual fervice. Learn Christian souls, the like correspondence with divine grace, when it calls you to God; the like devotion, servour, and resolution, in his service; the like adoration and oblation of your-selves to him. In this sacred retreat, the Blessed Virgin gave the first example of a consecration of herself to God, by a vow of perpetual virginity (as she was inspired to do by the Spirit of God) desiring in all things to choose the better part; and to render the sacrifice she made of her soul and body, more perfect, more firm, and secure, by the means of her vow. Learn of her a love for purity and chastity; and a resolution of preserving it, with all the perfection, that thy condition of life shall allow of; and for this end daily beg the assistance of her prayers.

Confider 3dly, the exercices which the Bleffed Virgin followed in the temple: for the certainly was not idle there. As the Holy Ghost continually visited, and follicited her, with his heavenly inspirations, and graces, so she, who never received the grace of God in vain, continually opened the door of her heart to these visits, and cooperated with these graces, with all her strength: and by this means every day of her life, as the encreased in age, so the grew in virtue, grace, charity, and fanctity. And as to the employment of her time, whilft the was in the temple, her whole life there was fpent in afcending, or defcending, by the myffical ladder of Jacob, Gen. xxviii. 12. which reacheth from the earth to heaven, and has God at the top of it. She ascended this ladder, by employing a great part of her days, in spiritual reading, meditation, prayer, and contemplation, which are named by St. Bernard, for the steps, or degrees, of this heavenly ladder. And the descended again, by the humble exercices of working with her hands, for the fervice of the temple, for the use of her companions, or for the benefit of the poor. Yet fo, that even whilst her hands were employed at work; her heart was still with God, by prayer, and love. O how holy! O how happy is this kind of afcending, and descending, by Jacobs ladder

e t

6 0

"utl

·I

· ac

th

th

Slif

f br

L

Sjuf

hu.

Was 1

and a

happy

evils,

other

dunk

19bhs!

ike

to

bin

ur-

ffed

of

a (as

ring

nder

nore

her

ity;

rfec-

and

effed

was

and

God

rt to

th all

ife, as

arity,

time,

e was

vitical

h from

of it.

t part

prayer,

ernard,

ladder.

cices of

e tem-

bene-

r hands

th God,

happy is

Jacobs

ladder! Lord give us grace to follow this great example; and to be always upon this ladder which conducts to heaven.

Conclude O my foul, to imitate this presentation of the Blessed Virgin, by frequent oblations, at least, of thyself to God, every day of thy life. Be cautious indeed how thou engage thyself by vow; without taking good counsel, and mature deliberation, because of thy frailty: but as to making an offering of thy whole heart, and soul to thy God, with all thy thoughts, words, and actions; it is what thou canst not do too often.

### cion, that thy 22. redmewood short and to this end delly be the prayers.

On the Pharifee and the publican, Luke xviii.

CONSIDER first, how our Lord spoke this parable to some who trusted in themselves as just. and despised others. 'Two men went up into the temple to pray: the one was a Pharifee, and the other a publican. The Pharifee standing prayed thus with himself: O God, I give thee thanks, that I am not as the rest of men, extortioners, unjust, 'adulterers, as also is this publican. I fast twice in the week: I give tithes of all that I posses. the publican standing a-far off would not so much as lift up his eyes towards heaven; but struck his breaft, faying: O God, be merciful to me a sinner, I say to you, this man went down to his house 'justified rather than the other: because every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted?' This parable was spoken to some, who trusted in themselves as just, and despised others. O my soul, heware of this unhappy disposition; dread these two most pernicious evils, of trufting in thyfelf, as just, and of despising others. Those that are truly just, are far from thinking themselves so; they are far from glorying in themselves; far from attributing any thing of good to themselves; or preferring themselves before lany one living. In the judgment, they make of themfelves, they always fit down, according to the rule of their great mafter, in the lowest place of all. Their eyes are ever open to their own defects, and shut to those of others; at least where their duty does not require their inspection, or correction of them. They are convinced that they have nothing in themselves, that they can trust to: and that it is only owing to God's great mercy, that they have not been guilty of the most enormous crimes, that any poor wretch has ever committed: and therefore they never prefume to despise any one, not even the most scandalous sinner; left they should be found worse than him in the fight of God, through their pride, and felf-conceit: crimes, which they know to be always an abomination to the Lord. See, my foul, if these be thy sentiments? Pharifee, who was to full of the

Confider 2dly, that it was this pride, and felf-conceit, that is here condemned in the Pharisee : and which was the cause of his condemnation. He was of the number of those, that trusted in themselves as just, and despised all others. He was full of himself. In his prayer, he neither craved mercy, nor grace of God: he asked for nothing; because he took himself to be rich, and wealthy, and not to stand in need of any thing: whereas, indeed through his pride, he was wretched, and miserable, and poor, and blind, and naked. Apoc. iii. 17. His whole prayer was only an enumeration of his own good works; with a censure upon the rest of men, and a condemnation of the poor publican. And as he asked for nothing, so he obtained nothing; but only carried home with him his own condemnation. See my foul, the fad confequences of pride, and its particular opposition to the fpirit of prayer: and learn to detest with all thy power, and to drive far from thee, an evil that is so detestable in the fight of God; whom it facrilegiously robs of his glory: and fo pernicious to the fouls of men; whom

ver,

t

C

ft

127

of

ed

au

pra

me

fic: Ph

god

per

go

this

we :

the

C

com

Lord

but |

him.

bumb

nen; ansm

whom it transforms into devils; and condemns to mistives before llady

Confider 3dly, the leffons we are to learn from the example of the publican, fet before us by our Lord, in this parable, for our imitation. He had a true fense of his fins; and of what he had deserved for his fins: and therefore he condemned himself, as unworthy to lift up his eyes to heaven; or to come near to the altar of God: but standing afar off with his countenance humbly cast down upon the ground, he struck his breaft, faying: O God be merciful to me a finner. Now this profound humility, this great fense of forrow and contrition for his fins, which accompanied his prayer, was that which procured him a favorable audience, and a ready discharge from all his fins. His prayer was heard, because it was presented, and recommended by a contrite and humble heart: and by the efficacy of it, he went home justified: whilst the proud Pharisee, who was so full of the conceit of his own good works, met with nothing but his condemnation. O let us learn these great lessons of humility, and of a perfect contrition for our fins: let us, as often as we go up to the temple of God, to pray, carry with us this facrifice of a contrite and humble heart; and we shall not fail of meeting with the like mercy, as the publican did.

Conclude to study well these lessons, so much recommended, and fo frequently inculcated, by our Lord in the Gospel. O! ever remember that humility, and contrition of heart, bring us to God: but pride, and felf-conceit, carry us far away from him. For he resists the proud, and gives grace to the

own condemnation. See my foul, the fad confe-

quences of pride, and its particular oppolition to the

fourt of prayer; and learn to detest with all thy power.

bumble. St. James iv. 6. tained nothing; but only (carried home with him his

and to drive far from thee, an evil that is so detellable November of God & B. it facrilegiously robe of men; and so permotions to the touls of men;

robs of f men; whom

WHOM

b

17

n-

ile

eir

to

not

ney

es,

to

ilty

tch

ıme

fin-

the

eit:

ation

enti-

isriq

con-

and

vas of

juft,

In his

God:

to be

of any

e was

naked.

nume-

e upon

e poor

he ob-

im his

confe-

to the

power,

etestable

#### mult become as tittle and humble upon garth; little children, . 23. November 23. narblide shingdom

On the parable of the grain of mustard seed. Matt. siii. 3.1. singal king the fpiritual king distance in the first that the fi

ONSIDER first, that under this humble similitude, of so small a thing as a grain of mustardfeed, great and divine truths, are delivered to us by truth itself, when he tells us that the kingdom of heaven is like unto a grain of mustard-seed. The kingdom of heaven, in the Gospel, is taken in three different ways; fometimes for Gods eternal kingdom, to which the just are invited, Matt. xxv. 34. Come ye bleffed of my Father, possess the kingdom prepared for you, &c. of which also it is said, Matt. xiii. 43. The just shall shine, as the sun, in the kingdom of their Father. At other times the kingdom of heaven, is taken for the church of Christ, in which he reigns forever, as in his kingdom; and the institution and intention of which is to bring men to heaven: and thus the kingdom of heaven is likened to a net cast into the sea, and gathering together of all kind of fishes, &c. Matt. xiii. 47. and to ten virgins, who went out with their lamps to meet the bridegroom, Matt. xxv. &c. and of this kingdom it is faid, that our Lord shall fend his Angels (at the end of the world,) and they shall gather out of his kingdom all scandals, and them that work iniquity; and shall cast them into the furnace of fire, &c. At other times again the kingdom of beaven, is taken for the kingdom; by which God reigns, by faith, grace, and love, in the fouls of good Christians; and thus the kingdom of heaven is likened to a treasure hidden in a field; and to a pearl of great price, Matt. xiii. 44. 46; and of this kingdom it is faid, Luke xvii. 21. Lo the kingdom of God is to all these three acceptations, is likened to a little grain of muftard-feed; because all our good, faith ittelf, grace, and all our happiness; both for time

1

t

tl

0

n

to

b

every Day in the Year.

and eternity, is grounded on humility: we must be little and humble upon earth; we must become as little children, or we shall never enter into the kingdom

of heaven, Matt. xviii. 3.

Consider 2dly, how well this similitude agrees to the spiritual kingdom of Christ, in his church. Take a view of the beginnings of this kingdom of heaven; in a few poor fishermen; utterly destitute of any one of thole advantages, that might recommend them according to the world: fee its very founder himfelf, a poor man, rejected, condemned, and put to a most difgraceful death, by publick authority, at the unanimous defire of both the fenate, and the people of his own nation: then observe the most fundamental principles, and practices, upon which this kingdom was first founded and established: its doctrines most shocking to human pride; its maxims and precepts most insupportable to the natural inclinations, of flesh and blood: and you shall find in all this the resemblance of the mustard seed; small, mean, inconsiderable, and contemptible in the eyes of the world. But then obferve, how quickly this little grain, after it had been buried, as it were, in the earth, fprung up, and even grew into a large tree, which spread its branches far, and near; by the wonderful progress the church and kingdom of Christ made in a short time over all the earth: fee the many thousands of martyrs, and other Saints, of all states and conditions, it quickly produced: with innumerable examples of the most heroick virtues, such as none of the schools or fects of the philosophers, or any of the ancient or modern fages of the world, with all their learning and eloquence, and all their pretentions to wisdom, could ever come up to. And in all this admire and adore the wonderful ways of God; who ever delights in shewing forth his greatness, in things that are little; and in choosing the foolish things of the world, and such as are weak, mean, and contemptible in the eyes of the world, to be the instruments of his greatest works. -no ain of muftard-feed & De

felt, grace, and all our happinels; both for

cording a little faith itor time

and

1282 litt

d.

the

mili-

lard-

is by

bea-

gdom

erent

which

Ted of

c. of

Shall

. At

or the

as in

on of

king-

e fea,

Matt.

with

. &c.

1 Shall

d they

d them

furnace

dom of

h God

f good

likened

f great

m it is

God is

and

Consider 3dly, that this grain of mustard feed, is also very expressive of the kingdom of God; by which he reigns by grace in our fouls. The beginnings of this kingdom are small, like the mustard seed; the very first foundations of it, must be laid by humility, of which the mustard seed is the emblem; for a contrite and humble heart is the most effential ingredient of the conversion of the foul to God, without which the kingdom of divine grace can never be established in the foul. Then this divine grace, like the grain of mustard feed, before it can fpring up, and produce the tree of Christian perfection, must first be sown, and as it were buried, in the earth; by letting it fink deep into the foul, and by harbouring it there, by the means of ferious and frequent meditations, and the practice of mental prayer. For it is thus only that the foul can be qualified to grow up in all Christian virtues; till the become herself the kingdom of God, and a kind of a heaven upon earth; the very temple, in which God chooses to dwell; the house of God, and the house of prayer. And thus the little grain of feed will grow into a great tree.

Conclude with a ferious resolution to seek hencesorward in good earnest, this kingdom of heaven, reprefented by the mustard seed: which, as thou here seest, is not out of thy reach; since it may be sound here upon earth, and that too, without going any faither to seek it, than into thy own interiour: where, if thou properly seek it by recollection and mental prayer, thou shalt quickly come at it; and be put in the possession of it: and all good things shall come to thee

at

pa

m

pe

an

hi

an

op

oth

pai

Vir

wi

der

together with it. of or war and in more more to and thut the door against the rest, never never never

opened, to all eternity.

Confider adily, that all Christians belong to one or other of these two companies; represented in this parable, under the denomination of wise and teolish wire my The good are truly wise; because they are wise according to God: and they are wise in ormovos entry; instinuch as they wisely provide formovos entry; instinuch as they wisely provide for-

eternity.

# e Confider adly, that this grain of multard feed, is also very expressive of the food of Coa; by when he reigns by grath 2n radmayou beginnings of this kingdom are small, like the multard feed s that

, 15

of the

of rite

the

the

the

us-

s it

nto

sof

of

can

and

nich

the

will

for-

preeft,

nere

hou

yer,

the

thee

vem-

On the parable of the ten virgins, Matt. xxv.

CHICARGON T ONSIDER first, that these ten virgins, in this parable, represents to us the state of Christians, in this mortal pilgrimage. We are all, by our vocation or calling to the Christian faith, appointed to go forth, with our lamps, to meet the bridegroom: because the business of a Christian, in this life, is to make the best of his way, by the help of the light of faith, towards his God, and a happy eternity; and to be always in a readiness for the coming of Christ, the great bridegroom of our souls. The lamps, with which we are to go forth to meet Christ, are the light of faith, of all the divine truths of the Christian religion; the oil, with which these lamps are to be kept burning, are the works of faith, that is, the good works, prescribed by the Gospel, and particularly the works of mercy and charity, and the love of God above all things. Where this oil is wanting, the lamps are extinguished, because faith without good works is dead. And thrice unhappy they, who at the approaches of that uncertain hour of their departure hence; when they shall be suddenly called upon, as in the middle of the night, to go forth to meet the bridegroom; shall find no oil in their lamps! Alas! where shall they then go to buy it? In all appearance, before they shall be in a condition to procure any; the bridegroom will come; and take along with him those whom he finds ready, to his wedding featt; and shut the door against the rest, never never to be opened, to all eternity.

Consider 2dly, that all Christians belong to one or other of these two companies; represented in this parable, under the denomination of wise and foolish virgins. The good are truly wise; because they are wise according to God: and they are wise in order to eternity; inasmuch as they wisely provide for

eternity.

eternity. But O how truly foolish are the wicked, and all the children of Babylon, who continually forget both God, and eternity! For what greater folly, or what greater madness can there be, than to believe as Christians, and to live as infidels; to expect to go to heaven, by the road that leads to hell; to be daily preferring darkness before light, flavery before liberty, milery before happiness, satan before God; by preferring the state of fin, before the state of grace? In a word, what can be more foolish than blindly to exchange all that is really good, both in time and eternity, for the very worst of evils, and such as shall never have an end? And yet alas! as we daily fee, the number of such fools as these is infinite. But the folly, that is here particularly censured in this parable, is that of Christians that make no provision of the oil of good works, for the nourishment of their lamps; but go out to meet their Lord, with expectation of being admitted by him to his eternal feaft, with Christian faith, without Christian charity; with believing in God, without loving God, and keeping of his commandments. Ah my foul, take good care, thou never be so foolish.

Consider 3dly, that the great lesson designed for us in this parable, is expressed in those words, with which our Lord concludes, Watch ye therefore, because you know not the day nor the hour. The bridegroom in the parable, came in the middle of the night, that is, at a time when he was leaft expected: according to what he has often fignified, that he shall come like a thief in the night; and that we shall not know the hour of his coming. Not that he defires to surprize us: for if he did, he would not fo often warn us: but that he defires we should always watch, and be always ready, that so we may never be surprized. What I Jay to you, said he to his disciples, I say to all: watch. And again : Bleffed are those servants, whom the Lord when he cometh, shall find watching : Amen I fay to you, that he will gird himself, and make them sit down to meat, and paffing he is will minister to them, Luke xil,

37. 0

fle

th

200

and lity

his

fro

ala

gut his

end the

Thal

about O who can express, or conceive, the greatness of these heavenly rewards, of these highest honours of these never ending joys; fignified here by our Lord's ministring, in this manner, himself to the servants. whom he shall find watching! But O the dismal case, on the other hand, of all them that instead of watching, and being always ready, are quite afleep as to all that relates to God, and their fouls; and are not awakened, either with the love, or fear of God, till death opens their eyes, when 'tis too late: and then like the foolish virgins they find the door shut against them; and are fent away, with I know you not, into the exterior darkness.

Conclude to bear always in mind this indispensable duty of watching; fo frequently inculcated by the Son of God; that so thou mayst never be surprized; and fleep in death. Carry always with thee, the lamp of faith, to enlighten thee; but never forget that this light must be kept in, with the oil of good works.

#### November 25.

grigory, bus chord

On the parable of the talents. Matt. xxv.

CONSIDER first, how our Lord, in this parable, likens himself to a man going into a far country, who called his fervants, and delivered to them his goods: And to one he gave five talents, and to another two, and to another one; to every one occording to his proper ability: and immediately he took his journey. Our Lord, by his ascension, is gone into heaven, a far country indeed, from this wretched earth, on which we dwell. But ascending on high, he led captivity captive: he gave gifts to men. Eph. iv. 8. He has plentifully distributed his goods, and talents amongst his fervants; to the end that they might trade with them, and improve the stock, during the time of his absence, till he shall come again, and take an account of their good, 37. 0

or us with cause room at is, g to like a v the prize : but ways hat I

vatch.

Lord

to you,

own to

ke xii,

37. 0

ed,

orlly,

eve

go

aily

rty,

pre-

ce ?

to

hall

, the

olly,

, 18

il of

but

eing

stian g in

om-

ever

or evil management of their truft. He is the universal Lord of all: he diffributes his talents amongst us all, according to his good pleasure. All whatfoever we have, as to foul, or body, nature or grace, all belongs to him. We have nothing but what we have received from him: nor any thing but what we are accountable for, to him. And those that have received more than their neighbours, have nothing to be proud of: for what hast thou, fays the Apostle I Cor. iv. 7, that thou haft not received? And if thou hast received it, why dost thou glory? On the contrary, those that have received more, ought to be so much the more humble, and to fear so much the more: because they are accountable for so much the more: for where, more is given, more will be re-Christians, have you been rightly sensible of these truths? Have you considered your wit, your advantages of foul, or body, your fortune, as you call it, your very time, and all other gifts, either of nature, or of grace, as talents deposited in your hands? Have you ever feriously thought of the strict account you must one day give of them all? The realist sid of

1

W

C

th

in

fic

na

m

a

as

Vai

to

nei

thr

and

in t

eng

hon

fare

is li

bim,

toez

but

to be

lerva

ble fe

mone

do n

V

Confider 2dly, the different use that these fervants made of their mafter's money. For he that had received the five talents, went his way, and traded with the same, and gained other five: And in like manner, he that had received the two, gained other two. But he that had received the one, going his way, digged in the earth, and hid his lord's money. The two former are proposed for our imitation; that by the like induffry, in corresponding with divine grace, and employing in a proper manner all the gifts of God, and laying hold on every opportunity of good, we may continually advance in virtue; and like these good and faithful fervants, may improve and double our stock. O how happy shall we be, if we shall trade in this manner, with the talents committed to our charge! And though one of thefe fervants gained five talents, and the other but two : yet as the latter who had received but two, was no less industrious than the former

ıni-

igft

nat-

ace,

we

vhat

have

hing

oftle

thou

con-

o be

1 the

the the

te-

ble of

your

u call

f na.

ands!

count

20 1115

rvants

ad re-

with

anner,

But

rged in

former

ke in-

id em-

d, and

re may

good

le our

trade

to our

han the

former

VOL. II.

former; gaining as much in proportion as he; so as to double his stock as well as he: we find him rewarded in like manner; and the same elogium given to him by his master: well done thou good and faithful servant: because thou hast been faithful over a few things, I will set thee over many things, enter thou into the joy of thy Lord. verse, 23. O what encouragement is here, for those who have received sewer talents: since we see, if they make proper use of what they have received, they shall be rewarded equally with them that have received more! But O the sublime reward, that is here set before us, in these words; enter thou in to the joy of thy Lord! For what is this joy of our Lord? O nothing less than the everlasting possession of himself; an universal, incomprehensible, eter-

nal good. Consider 3dly, how he, that buried his master's money, is here condemned, both as a fothful, and a wicked servant : as a warning to all such Christians, as having received talents, that is, gifts, graces or advantages, of any kind, from God; do not employ them to his greater honour and glory, or to their own, or their neighbours improvement, or advancement in good; but through floth and indolence, let them lie unregarded, and as it were hidden, and buried in the earth: even in this unhappy earth, of the world, and the flesh, which engages all their thoughts and affections, more than the honour and glory of their Lord; or the eternal welfare of their own dear fouls. But see, where all this is like foon to end, by the fentence pronounced against this naughty servant: Take ye away the talent fram bim, and give it to bim that bath the ten talents. For to every one that hath shall be given, and he shall abound: but from him that bath not, that also which he feemeth to have, shall be taken away. And the unprofitable servant cast ye out into the exteriour darkness: there shall be weeping and gnashing of teeth. But if the unprofitable servant come off so ill, who only buried his master's money; what will become of fo many thousands, who do not content themselves with making no good use B

of the takents, they are entrusted with; but squander them away, and even pervert and turn them all against their master, by making them the instruments of fin?

O my foul, haft thou never been so unhappy !

Conclude to look well to thyfelf, by taking an account of all the talents deposited in thy hands; and examining well, what use thou hast made of them to this day: to the end that if they have been hitherto, either buried, or abused, thou mayst now at least begin to employ them in such manner, as may entitle thee to the approbation of thy great master; rather than to be condemned, as a wicked or slothful servant, to the eternal loss, both of thy talents, and of thy soul.

### November 26.

fi

lo

ni du

be

25

ha

W

m

Te

w

for

in

dif

 $I\tau$ 

Iu

Lu

dov

pru

Mai

rai

the

On the parable of the vineyard, let out to

ONSIDER first, what our Lord here tells us; that there was a certain bousholder, who planted a vineyard; and made a bedge round about it; and dug in it a wine-press, and built a tower; and let it out to busbandmen, and went into a strange country. boulbolder reprefents to us God himself: and this vineyard, which he has planted, is his universal church. But fee, my foul, what care he has bestowed upon this vineyard: fencing it in with his excellent laws, and his perpetual protection, as with a hedge; digging in it a wine-press, by the institution of his divine factaments, the fources of his heavenly grace, preffed out for us, from the facred wounds of out crucified Saviour; and building in its favour a tower, in which he might watch over it, by his extraordinary providence, at well to keep evils away from it, as to provide it with all good. This vineyard he lets out to hufbandmen; that is, to all men, inafmuch as he has given to all men a part, on a there, in which each one is to labour; to with his town foul at leaft, and the fouls of as many given

an aci and
iem to
herto,
begin
e thee

nander

odt ot braid Cot great pareic

10

, Priol

han to

Us us; nted a dug in out to This

hurch.
l upon
laws,
ligging
factafed out

e might nce, as it with dmen; all men our; to s many others others, as he has committed to his charges. And have ing done this, he withdraws himself, as it were, into a strange country: by keeping himself out of our sight, during the time of our mortal life, and patiently waiting for the fruit of this his vineyard, which we are to furnish in due season. O what lessons have we here, as well with regard to the goodness of our God, on the one hand, in all that he has done for this vineyard, and for every part of it, and consequently for every Christian soul; as with regard to our indispensable duty, on the other hand, of corresponding with this his goodness, by our labours, in producing, and furnishing the fruit he expects!

Confider 2dly, with regard to thyfelf, what this great Lord has done for the vineyard of thy foul in particular; by innumerable favours and graces in every kind, which he has bestowed upon thee all thy life long, till this very hour; and by many happy opportunities of good, which he has afforded thee, (which, if duly embraced by thee, might have made thee a Saint) beyond what he has granted to thousands of others, Then fee if he may not fay of thee, what he faid heretofore of his vineyard of Jerusalem (Isai. v. 4.) What is there that I ought to do more for my vineyard, that I have not done to it? But after all this care on his part, what fruit haft thou hitherto produced for him? Alas! may he not juftly complain of thee, as he did of that Jewish vineyard, that instead of the good grapes, which he looked for from thee, thou halt only brought forth wild grapes? O dread then what he threatens in the fame place, in consequence of his being thus disappointed; in the words that immediately follow. I will show you, faid he, what I will do to my vineyard, I will take away the bedge thereof, and it shall be wasted: I will break down the wall thereof, and it shall be troden down: and I will make it defolate. It shall not be prunent, and it shall not be digged : but briers and thorns shall come up: and I will command the clouds to rain no rain upon it. Can any thing be more terrible than thefe threats of the foul's being thus abandoned, and F £ 2 given

given up to a reprobate sense, in purishment of her

to

p

fi

rit

de

cle

cil

hi

th

ha

m

ve

mi

an

cal

ly

fee

me

COI

VOI

13

peated favours and graces?

Confider 3dly, in this parable, how the Lord of the vineyard fent at different times his fervants to the hufbandmen to receive the fruits of it: but they perfecuted them, and put them to death; till at length he fent his only Son, whom they used in like manner. In punishment of which, he brought those evil men to an evil end, and let out his vineyard to other husbandmen, that should render him the fruit in due jeason. This was literally verified in the Jews, to whom this parable was addressed, by our Lord, a few days before his passion. God fent to them at divers times his fervants the prophets, to call for the fruits of his vineyard; but they returned him no fruits: they even persecuted his messengers; and put several of them to death. At length he fent them his only Son: and him they cast off, condemned to death, and crucified, And therefore, as our Lord here foretells, the kingdom of God (that is the vineyard of his church) bas been long ago taken away from them, to be given to a nation, (that is to the Gentiles) that should bring forth the fruits thereof. But all this is applicable, more or less, to the particular vineyard, of the foul of each Christian. Wherefore as to thy own part, O my foul, reflect how far thou half imitated those unhappy husbandmen, in refuling to render to the Lord of thy vincyard, in due feafon, the fruits which he has fo often called for, at thy hands, by his messengers; that is, by his preachers, by his word, by his inspirations, by reproaches of conscience &c: and in persecuting those whom he fent to thee, by wilfully refisting his graces, stifling his inspirations, and fetting at naught all them who fought to bring thee to good. Alas! hast thou not, by thy obstinacy in fin, as much as lay in thee, even crucified again the Son of God. O take heed, left if thou go on in this perversity, thou fall under the like sentence, as the Jews did, of being brought to an live er ready to receive you; if you will repent in a

of 3

evil end; and the kingdom of God be taken away

from thee, and given to another.

f her

y re-

d of

o the per-

ngth pner.

nen to

bandalon.

a this s be-

times

of his even m to

: and ified.

ngdom

been ations

th the

less.

iftian.

t how

en, in

in due

at thy

chers,

nes of

m he

tifling

n who u not, even d, left ler the

t to an

zo evil

Conclude, to look well to the vineyard of thy foul, that it may, by due correspondence with divine grace, bring forth its fruit in due feafon : even fuch good grapes, as may be acceptable to the great Lord, who has let out this vineyard to thee, and who ceases not to furnish thee with all proper helps to make it our on transport souther bulbana

#### November 27.

. so aven wat a On the merciful dealings of Christ our Lord his fervants the pro his fervants the prophe sing dis for the fruits of his vineyard; but they even

CONSIDER first, how Christ our Lord, whilst he was here visible upon earth, was pleased in a particular manner to flew favour and mercy to poor finners; and to express on all occasions his loving. kindness to them. Insomuch that the Scribes and Pharifees, who being full of a conceit of their own justice, despised sinners, and kept them at a distance, saying, depart from me, come not near me; because thou art unclean, Isai. Ixv. 5; were ever objecting to this merciful Lord, that he suffered sinners to draw near unto him: that he received finners, and did eat with them: that he was a friend of publicans and finners, &c. Unhappy men, who did not understand, that his infinite mercy and charity had brought him down from heaven, on purpose to seek and to save sinners! And still more unhappy in proudly taking themselves to be just, and not finners; and therefore rejecting him, who came not to call the juff, but finners, Matt. ix. 13, vain-ly imagining they had no need of him. Christians, fee here, and admire, embrace and love, the great mercy of your Redeemer, and his tender bowels of compassion for poor sinners: and how much soever you, may be involved in fin, affure yourselves that he is ever ready to receive you; if you will repent in a

F f 3

proper proper

of the blindness of the Pharisees; and of a vain conceit of your own justice! For the first step towards your obtaining mercy, must be an humble sense of your fins,

and of the great need you have of mercy one whole a

Confider 2dly, the many inflances, recorded in the Gospel, of this merciful disposition of Christ our Lord, in favour of finners. As in his calling them to him, Matt. xi. 28; and even making them his disciples; as in the case of Matthew, &c; and his frequently converfing most familiarly with them. To which add those remarkable examples of Magdalene, Luke vii. of the Samaritan woman, John iv. of the woman taken in adultery, John viii. of the woman of Canaan, Matt. xv. of Zacheus, Luke xix, and of the thief upon the cross, Luke xxiii. And as both in his life, and at his death, so after his resurrection also, he gave the like proofs of his loving kindness, and his tender mercies to finners, in the favour he shewed both to Magdalene, and to Peter (who had so lately denied him) by making them his first visits, after his rising from the dead. O what encouragements are here, O my foul, for us, to look for the like mercy, from this same Lord; who is still as rich in mercy as ever! But then we must remember to go to him with the like dispositions of faith and repentance, love and humility, as these happy penitents did; and to take care, like them, to return No more to our fins, dow, word, find SIB CIRNOR

01

-11

ind the

Confider 3dly, the parables, by which our Lord has shewed forth to us, in a most lively manner, his infinite goodness and mercy to poor sinners; as for instance that of the good shepherd, Luke xv; who having lost one of his sheep, leaves the rest of his slock, and goes in quest of that which was lost, and ceases onot to seek it, till he has four it: and when he has found it, he lays it upon his shoulders with joys and viscoming home, calls together his sciends and his neighbours, saying; rejoice with me because I have found on the house of the Samaritan, who showed such tender mercy

mare

con-

rifins,

in the

Lord,

iples;

uently

ch add

te vii.

taken

Matt.

n) the

at his

e like

cies to

mak-

e dead.

for us,

; who

e mult ions of happy

return

r Lord

er, his

ho hav-

s flock,

he has

viswand

neigh-

e found

of the

ratercy

of the father of the prodigal child, who received to kindly and lovingly his ungracious fon, returning home to him. In all which, my foul thou mayst see, a lively, and a lovely image, of that tender mercy, compassion, and goodness, which thy Redeemer has so often exercised, and continues daily to exercise, in favour of sinners. But what can be think too much, of all that he does for them, for whom he has even shed the last drop of his blood? O blessed be his mercy forever, which is continually working such wonders for poor sinners! Ah my soul were it not for these wonders of his mercy, we should long since have dwelt in hell!

Conclude to lay hold of this mercy of thy Saviour whilst thou hast time; by turning thyself away from all thy sins, from this very hour, and running to this Father of mercies; and dedicating thyself eternally to his service. For why shouldst thou any longer abuse his goodness, and love, by obstinacy in sin; or run the risk of provoking his justice, to revenge upon thee the contempt of his mercy?

# the standard of the standard o

On the conversion of Zacheus, Luke xix.

CONSIDER first, how, when our Lord was walking through the city of Jericho, there was a man
there named Zacheus, who was the chief of the publicans, and he was rich: and he sought to see Jesus, who
he was, and he could not for the crowd, because he was
low of stature. And he ran before, and climbed up into
a sycamore tree, that he might see him, for he was to
an poss that way. See here, Christians, the first steps tomarked this wonderful conversion of a rich worlding;
that is, of one of that fort of men, which is usually
the most remote from the kingdom of God. I. He
desired to see Jesus who he was Good desires are the
first beginning of all lour good these incline us to

feel to fee Tefus; and to come at him; by true wif dom which confifts in truly knowing him, what he is in himself, and what he is in regard to us. Now the beginning of this true wisdom, as we learn from the Spirit of God in the Scriptures, is an earnest defire after it : and this is feeking, like Zacheus, to fee who fefus is. 2. He was low of stature, and could not fee Tefus for the crowd : and therefore be ran before, and climbed up into a sycamore tree, that he might fee him: for he was to pass that way. Alas! poor finners, we are also low of stature, through our unhappy weakness, and manifold miseries: we are hindered from feeing Jesus, by the crowd; that is, by the distractions, worldly follicitudes, diforderly affections of our hearts, and diffipation of thought, in which we live, and by the tumult of our passions; and therefore in order to fee and know him, we must get out of the crowd, by retirement and recollection of thought; we must run before, by a disengagement of our heart from worldly affections; we must climb up the sycamore (the name of which implies a filly fig tree) by treading under our feet the false maxims of worldly wisdom, and human respects, and embracing the maxims of the Gospel, which the world calls footishness. We must get above the heads of the worldly crowd, by climbing up the tree of the cross; which the world despites and abhors; and then we shall be able to know Jesus, and to contemplate him : for that is the way, by which In its rot plotruot mod he paffes.

Consider 2dly, that when Jesus came to the place, he looked up, and saw him, and said to him: Zuchens, make haste and come down: for to day I must abide in thy bouse. And he made haste and came down, and received him with joy. And when they all saw it, they murmured, saying: that he was gone to be a guest with a man that is a sinner. See here Christians, how true that is of the wiseman, Wisdom vi. 13, &cc. that wisdom is easily seen by them that love her, and is found by them that seek her, and preventeth them that covet her, so that she first sheweth herself unto them. Our

Lord

Clive e

nat he

Now

from

tode-

to fee

could

n be-

might

poor

f un-

hin-

y the

tions

h we

ore in

f the

: We

from

amore

ading

dom,

f the

must

imb-

fpifes !

efus.

hich

tion to

e, be

beuse

de in

tre-

they

with

true

wif-

ound

covet

Our

ord

. bro. l

vertion,

Lord does not only fuffer himself to be feen by this publican, but he looks up at him ; he calls to him atto make hafte, and to come down to him: he even invites himself into his house to be his guest, and brings along with him falvation into that house. O the happy consequences of seeking to see, and to know Jesus; and of getting out of the crowd, into the fycamore tree, to contemplate him! But then we must also learn from the example of Zacheus, a ready correlpondence with the grace of our Lord, when he looks up and calls: we must not let him go away, on this occasion; we must make haste, and come down to him, without delay: we must accept of the favour of the visit he offers us, with thankfulness: we must conduct him with joy into our inward house; we must make him welcome there, by a proper entertainment of devotion and love: thus he will bring falvation with him to our boule.

Confider 3dly, what entertainment Zacheus offered towour Lord, when he had received him into his house Bebold, Lord, faid he, the balf of my goods I give to the poor: and if I have wronged any man of any thing, I restore him fourfold. He made a facrifice to him upon the fpot of his predominant palfion; even of that love of the mammon of iniquity, which before had been his idol. He gave up at once all his worldly riches, which were fo near his heart, to be employed either in alms, or in making restitution fourfold, for all ill gotten goods. He laid down all his fins at the feet of his Saviour, with a fincere deteffation and repentance for them all; and a firm resolution to return to them no more; but to make the best satisfaction he could for them. Now this was the most agreeable feast, he could make for our Lord; who was pleased immediately to declare this day is Salvation come to this bouse: because he also is a son of Ahraham to for the fon of man is come to feek and to Jave that which was loft. O what comfort was here for Zacheus! O what encouragement for us poor inners, to imitate the readiness and fincerity of his conversion, that we may also with him be acknowledged for true fons of Abraham, by following the example of his faith, obedience, and facrifice; and that the like falvation may come also to our house, from him, who ever delights in feeking, and faving that which was Ioft! and that head reprobatic

Conclude to confider the conversion of Zacheus, as a model of a perfect conversion; and to strive to imitate it, in every part. Often invite Christ into thy house; and entertain him there in spirit : but fee that thou make him a proper feast, even as Zacheus did; by facrificing to him the dearest affections of thy heart; and never let him go, without giving his bleffing to thy house, you may see sent to me and a coloured to what how he was some some than the colour to the

### wood to see the November 29. strome and and

On Christ's weeping over Jerusalem, Luke xix.

ONSIDER first, how our Lord, coming for the last time, to visit Jerusalem, a few days before his passion; when he drew near, feeing the city he wept over it saying: if thou also hadst known, and that in this thy day, the things that are for thy peace: but now they are bidden from thy eyes. For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee: and they shall not leave in thee a Stone upon a stone: because show hast not known the time of thy visitation. Our Lord in this his last coming to eru alem, is accompanied with crowds of people, bearing branches of palms in their hands, and welcoming him with Holanna's of joy: but his attention is engaged by the melancholy object, he has before his eyes of that unhappy city, and of all the evils that were coming upon it, which he bewails in this pathetick manner. Not that the beating down of stonewalls, or the deftroying of houses, was a matter worthy of the tears of the Son of God: nor yet that men,

who

therein

of VOL the ete do

wh the

of

and wh Ch fho

as

me vif his Sa WI use

wi

kin for thi yo the

> cal COX a ber

fin lo en

eni

who are all doomed to die, should die a little before their time: but the mileries, which he lamented, were of another kind: viz. the blindness, and the hardness of heart of the inhabitants of this city, fo highly favoured by his vifits; their extreme ingratitude, and their obstinacy in sin; and that final reprobation, and eternal damnation, which they were quickly drawing down upon their own heads, by their repeated abuses, and wilful refultance of those extraordinary graces. which he offered them at this time of their vifitation. Christians, beware lest the like abuses of divine grace should draw down the like judgments upon you also.

Confider 2dly, that you have at prefent your day, as Jerusalem had then. This is your day; a time of mercy and grace: in which the Son of God daily vifits you, by many gracious calls, and infpirations: his facraments, and facrifice, the fountains of your Saviour, are now continually open for you; together with-all manner of helps for your falvation. But what use do you make of this your day? For it is short, and will quickly be at an end: and then the day of the Lord must take place. Have you a right sense and knowledge, in this your day, of the things that are for your peace, and for your true welfare? Do the things of God and eternity make a due impression on your fouls? Is the conduct of your life regulated by them? Or are not these great truths, through your own fault, bidden at present from your eyes? O take care, left if you pass by unregarded this time of your visitation, as Jerusalem did, the days should suddenly come upon you also, when your spiritual enemies shall cast a trench about you, and fraiten you on every side, and beat you flat to the ground, &c. viz. when the forrows of death shall compass you, and the perils of bell shall find you; And the grace of God, which you have fo long abused, shall leave you, in the hands of your coming upon it, which he bewails in thisemens

Confider 3dly, how our Saviour, after weeping over Jerusalem, and denouncing to it its final desolation; entring into the temple, began to cast out them that sold

ed

of

ce

10

as

His

25

11-

hy

tat

d;

rt;

to

58

SIG

for

DC-

he

hat

but

ball

a-

on

bil-

ee a

ime

to to

ple,

vel-

tion

fore

that

he-

one-

VOTE

nen,

who

therein,

b

therein, and them that bought : Saying to them, it is written, my house is a house of prayer: but you have made it a den of thieves, Luke xix. 45. Giving us to understand, by this his proceeding, on this occasion, that the profanation of the house of God, and of sacred things, the love of gain more than of godlines; and a gross neglect of prayer, and other religious duties, is the high road to blindness, and hardness of heart, and consequently to a dreadful and eternal reprobation. Christians, take care lest imitating in these particulars the guilt of the Jews, you draw upon your heads the like punishments. The foul of every Christian ought to be the temple of the living God. 2 Cor. vi. 16, and in that quality the house of prayer. O take care you never be so unhappy as to turn this house of prayer into a den of thieves: by shutting out from hence the fear and love of God; and letting in fin and fatan. onupopi smil odi dieg

Conclude to attend, in this your day, to the things that appertain to your peace: and not to neglect the time of your visitation: lest by a want of corresponding with grace you be so unhappy as to fill up the measure of your sins; and suddenly to fall, when you least expect it, into the hands of the living God.

#### November 30.

#### On St. Andrew.

CONSIDER first, the lessons we are to learn from the example of this great Saint. St. Andrew before he came to Christ, was a disciple of St. John the Baptist (John i. 35, 40) trained up to devotion, and penance, in that excellent school of the great sore-runner of our Lord. See my soul, the great advantages of early piety, and of a saint-like education! It is good for a man, saith the prophet, when he hath horne the yoke from his youth. Lament iii. 27. And It is a proverb, saith Solomon Prov. xxii. 6, a young man according to his way, even when he is old, he will

it is

gus

ion,

fa-

ressi

du-

of

re-

hele

vour

God.

ayer.

this

out g in

ings

the

the

you

) 10

1810

from

be-

ohn

tion,

orc-

van-

ion!

hatb

And

oung

will

not

bridegroom, who fought not his own honour and glory, but the spiritual advantage of his disciples, directed them to Jesus. St. Andrew and another, heard him saying of our Lord. Behald the Lamb of God: and they presently followed him, and accompanied him to the place of his abode, and there they staid with him that day. O what entertainment did he give them! O what heavenly conversation did they there enjoy! Christians, do you take care to fit up a lodging for Christ, in your own interiour; and invite him in thither; and entertain him there, by the exercice of recollection, and of mental prayer: and you may also be so happy as to relish the admirable sweetness of his divine conversation.

Confider 2dly, that St. Andrew had no fooner found Christ himself but he immediately endeavoured to impart the same happiness to his brother Simon, and forthwith brought him to our Lord! Happy they that having found Jesus, and relished his sweetness, endeavour, like St. Andrew, to bring their brethren also to him; according to that of the Scripture, (Apor. xxii. 17.) Let him that beareth, fay Come, i. e. let him, that heareth the sweet voice, and invitation of the Spirit of God, in his own foul, calling him to Christ; invite as many others as he can, and bring them along with him. But though these two brothers, began now to be acquainted with our Lord, and to believe, in him; they had not as yet left all to follow him. This grace was referved for another time: when, as we read, (Matt. iv. 18.) Jefus walking by the fea of Galilee, faw two brethren, Simon, who is called Peter, and Andrew his brother, casting a net into the sea, ( for they were fishermen) and he faith to them ; come after me, and I will make you to be fishers of men, and they immediately leaving their nets followed bim. Learn; Christians, from this example, a ready correspondence with the calls and graces of God: even though he thould call upon you, to leave all you possess, and to follow him: how much more when he calls for a VOL. II. Gg much

B

much easier sacrifice; such as the giving up for the love of him, some petty toy, or worldly bauble, which has taken possession of your heart. Alas! the affections to these sooleries are like nets, from which you must be disengaged, before you can truly follow Christ.

Consider 3dly, that from this time, St. Andrew fluck close to our Lord, as his individual companion, and disciple: and after his ascension into heaven, employed his whole life in propagating, by his labours, by his preaching, and by his miracles, the glory of his mafter's name, and his bleffed kingdom; and in procuring falvation to innumerable fouls. Neither did he cease, till after many sufferings and tribulations, (the ufual portion of the disciples of Christ) he laid down his life, for the love of his Lord, following him faithfully and constantly unto death, even to the death of But O with what affection did he falute the cross, prepared for him; when according to the acts of his martyrdom, coming within fight of that happy instrument, which was to fend him to his God; he cried out : O good cross, which haft received beauty, and glory, from bearing the body of my Lord! O crofs which I have long defired, tenderly loved, and continually fought after, and which now at length art here prepared, to fatisfy my longing foul: receive me now into thy embraces; take me away from amongst mortals, and conduct me to my master: that through thee he may receive me, who redeemed me, by dying on thee. Christians, what are your dispositions with regard to the cross, prepared for you? There is no going to heaven for you, by any other way, than that of the cross. Are you fensible of this? Do you, like St. Andrew, lovingly embrace this bleffed instrument, which is to bring you to your God and to a happy eternity. Two confiderations in particular recommended the cross to St. Andrew, for the object of his affection and love: viz. the example of his mafter, who had fanctified the crofs, by his own fufferings and death: and the cross's being the fovereign means of divine appointment to bring him to his maf-

ter

te

lo

of

tic

ch

2716

fit

CO

fo

no

tu

fo

ab

th

ju

pe

the

hich

ecti-

you

dlow

tenti

em-

f his

pro-

(the

aith-

th of

s of

y in-

cried

lory

have

fter,

itisty

take

to my

0 Fe-

your

you?

other

this!

blef-

God

par-

or the

ple of

own

reign

maf-

master, and sto unite him eternally to him as Oblet the like considerations recommend the cross also to your love and affection I way to make the makes and

Conclude to labour to imitate the virtues of St. Andrew: more especially his early piety, his attention to all the divine calls, his ready correspondence with the grace of God, his constant adherion to Christ, and his dedicating his whole life to his love and service; and the pious dispositions of his soul with relation to the cross. There is no better way of honouring the Saints, than by endeavouring to be Saints, by an imitation of their lives.

## cease, till after many fust mes and urbulations, (the after portion of a constant message in be laid down

### his life, for the love of the love of the lithe death of the death of the death of

ONSIDER first, that the time of advent (fo called, from being fet aside by the church for worthily celebrating the advent, that is, the coming of Christ) is a penitential time, and a time of devotion; in which we are every day called upon by the church of God, to prepare the way of the Lord, to make straight bis paths: to enter into the like dispofitions to those, which St. John the Baptist required of the people, when he was fent to preach to them conversion and penance; in order to prepare them for their Messias: that so we also by turning away now from our fins, by forrow and repentance; and turning ourselves to the Lord our God with our whole heart, by love and affection; may dispose our fouls to welcome our Saviour, whose birth we are about to celebrate; and to embrace in such manner the mercy and grace, which he brings with him at his first coming, as to escape hereafter those dreadful judgments, which his justice shall execute upon impenitent finners, at his fecond coming. See then, my foul, that thou dedicate this holy time to fuit-Jam sid of min grand of G. g. 2 loggs sarrio to an able able exercices of devotion and penance, what thou may than feer the end of this facred inflitution

Confider 2dly, in what manner we vare all fum. mened, by the church, at the beginning of this holy time, in the words of St. Paul (Rom. xiii. 11, read in the epittle of the first Sunday in advent) to dispose corfelves now for Christ. Knowing the time; flays the apostle, that it is now the hour for us to rife from fleep: for now our falvation is nearer than when we first believed. The night is paffed (or far foent) the day is at hand; let us therefore cast off the works of darkness, and put on the armour of light: let us walk decently, as in the day, &c. O! my soul let us consider these words as particularly addressed to us, in order to awaken us, and to stir us up to begin now a new life. Alas! have we not hitherto been quite afleep, as to the greatest of all our concerns? Are not far the greatest part of Christians quite asleep, by their unaccountable modence in the great bufiness of the falvation of their fouls, and of a happy eternity? Are they not fleeping too, which is worse, in the very midft of dangers, and of mortal enemies, who are continually plotting their destruction; and even upon the very brink of a precipice, which if they fall down, will let them in a moment into hell? O let us then all hearken feriously to this fummons; and rouze ourselves now, whilst we have time, out of this unhappy lethargy: and from this hour begin to apply ourselves in good earnest to that only business for which we came into this world. Olet us cast off now and for ever the works of darkhess and put on Jesus Christ!

Consider 3dly, that on the first Sunday of advent the terious also of God's justice are set before our eyes in the description given in the gospel of the great accounting day: to the end, that they that will not correspond with the sweet invitations of God's mercy; and awake from sleep, at the summons addressed to them in the epistle; may be rouzed at least by the thunder of his justice, denounced in the gospel; and be induced by the wholesome fear of the dreadful judge.

ments,

P

31

in

th

de

en

to

OL

to

to

ev

he

thou

19qmi

fum.

holy

read

fpofe

fays

from

e first

is at

and

as 178 words

raken

Alas

the

eatest

table their

eping and

their

reciin a onfly

vhilit

and

good

vorks

vent

eyes

t ac-

not

rcy;

ed to

o'the'

nd be

udg-

ents,

shents,

ments, that are continually hanging over the heads to impenitent finners, to make good use of this present time of mercy; left hereafter there should be neither time, nor mercy for them. Ah! finners, if this day you hear the voice of the Lord, either sweetly inviting you, with the allurements of his mercy; or terrifying you with the threats of his judgments; fee you harden not your hearts. For now is your time. Sleep on no longer; lest you come to sleep in death: as it happened to them of old, who by refusing to hearken to God's voice, provoked him so far, that be swore to them in his wrath that they should never enter into his rest. O remember that the day of the Lord, and his judgments shall come as a snare upon all them that will not watch, Lute xxi. 35. or or qu au reft at bas

Conclude to enter now into the true spirit of this holy time; which is a penitential spirit; and to prepare the way of the Lord; by putting away all thy fing. and purifying thy foul for him: thus shalt thou welcome him at his coming; and shalt be welcome to too, which is weeken the very math of dangers, . mid

#### of moiral enemies, who are considually plotting their a ni madi an la pecember 2. ans : norther las

On what we must do to prepare the way of the s : coordants signed Lord. 10 300 sales and Sy

CONSIDER first, that the church, in the office, appointed for this holy time, frequently puts us in mind of the mission, and preaching of St. John the Baptist, and of the manner in which he endeavoured to prepare the people for Christ: to the end that we may learn from the doctrine of this great forerunner of our Lord, in what dispositions we ought also to be, if we would duly prepare the way for him. Now what the Baptist continually preached to the people was: That they should turn from their evil ways; and do penance: because the kingdom of heaven was at hand: that they should bring forth Gg3 fruits

fruits worthy of penance; if they would efcape the wrath to come; and this wi hout delay : for that now the axe was laid at the root of the tree; and that every tree that did not bring forth good fruit should be cut up, and cast into the fire. That they should not flatter themselves, with expectation of impunity, or fecurity, because they had Abraham for their father: for that God was able to raife up from the very stones children to Abraham: and therefore without a thorough conversion from their sins, they were to expect that the kingdom of God, and the grace and dignity of being children of Abraham (the father of all the faithful) should be taken away from them, and given to the gentiles. He added, that he baptized them indeed with water unto penance: but that another flould come after him, that should baptize them with the Holy Ghoft and with fire; that his fan was in his hand, and that he should thoroughly cleanse his floor, and gather his wheat into the barn; but the chaff he would burn with unquenchable fire. Mat. iii. This was the way, St. John prepared the people for Christ; and 'tis by our conforming ourselves in practice to these his dessons, at this boly time o we must also prepare the way of the Lord; and be prepared for him.

Consider 2dly, that the great theme of the preaching of St. John, in order to prepare the way of the Lord, was the virtue of penance: inasmuch as this was the only means, by which sinners could ever effectually be reconciled to God, after actual mortal sin; and therefore, this same was at all times perpetually inculcated, by all that were ever sent with commission from God, to reclaim unhappy souls that had sone astray from him. This then by this virtue of penance, we also are to prepare the way of the Lord, at this holy time: this is the proper devotion for the time of advent. Now this virtue of penance (which always was, always is, and always will be, absolutely and indispensably necessary for the bringing back sinners to God) implies three things: first the renouncing and detesting of all our sins; by which we have offended

343

at

to good a God; fecondly, a turning of ourfelves to God, with our whole heart, and a dedicating our felves henceforward to him, both for time and eternity; and thirdly an offering of ourselves to him, to make him what fatisfaction we can for our past offences, by a penitential life. Christians, this is our great buliness at this holy time: if we hope to prepare ourselves for Christ; this is the proper exercice for it; to pass over in our mind, in the bitterness of our loude all our years that have been frent in fin; to bewail and lament, every day of this holy featon, all our past treasons against the divine majesty; to turn now to God with our whole heart; to offer our whole fouls to him, to exercife ourfelve in his love; and to enter into new articles with him of an eternal allegiance, with a full determination of rather dying, than being any more difloyal to him; and letting not one day pals without offering him some penitential farisfaction for our past guilt, to be united to, and fandified by, the passion and death of our Lord Jesus Christ, O how happy are they that employ the time of advent in this manner! O how willingly will our Lord, at the approaching Christinas, communicate himself to fuch fouls as thefe!

Consider 3dly, that at the aproaching solemnity of Christmas, the church, by thrice celebrating the facred mysferies, in the same day, commemorates three different births of Christ: his eternal birth from his Father; his temperal birth from his mother; and his fairitual birth, by which he is born by grace, in our fouls. Hence the best devotion, for the time of Christmas, is that which conduces the most to bring Christ into our souls by this spiritual birth: and consequently the best devotion for the time of advent, is to cleanfe and to purify our fouls, that he may find nothing in them, that may diffushfy them, for his vilits; or hinder him from coming to be spiritually born in us. For he will never come into an unclean foul, nor be born in a mansion where Satan resides, See then my foul, what measures thou art to take

nded

ow the

d that should

ld not

ty, or

fones

rough

ity of

faithto the

with

Come Ghoft

that

er his

with

, St.

your fons,

ay of

21001

each-

of the

this

ever

ortal

erpe-

com+

t had

erof

d, at

time

ways

din-

rsito

and

at this holy time, to prepare thy inward house for the spiritual birth, of this king of glory. 1. Thou must cleanse it and purify it from sin and Satan. 2. Thou must adorn it with virtue and piety: and 3. thou must daily invite thy Lord thither by servent prayer: thus shalt thou prepare the way of the Lord, in the manner, that is best pleasing to him.

27

h

to

ti

h

be

01

to

m

do

A

la

So

Se

m

ho

ei

th

fe

fo

di

th

Wi

gin

Y

Conclude to put in practice all these lessons to the best of thy power at this holy time: an advent spent in this manner, in devotion and penance, cannot

fail of bringing thee a happy Christmas.

#### December 3.

On the miracles of Christ our Lord.

CONSIDER first, that Christ our Lord did not only teach us his heavenly truths, by his preaching, by his parables, and by his maxims, laid down in the gospel: but his whole life, and all his actions, were designed to be an instruction to us: and that his miracles in particular were not only wrought to confirm our faith, and our hope in him; and to be for many evidences of his goodness and charity to poor mortals: but to give us also great lessons for our practice, if we would take care to look well into them, and to learn the mysterious meaning of them. Especially, we must ever remember, that as the diseases, and corporal infirmities we are liable to in this life, mystically represent the spiritual maladies of our vices and passions; so we are to learn from the miracles wrought by our Reedemer, in healing all manner of diseases of the body, to apply continually to him for the cure of the like diseases in the foul: which are indeed the far more grievous evils of the two; and if not healed, are attended with far more dreadful confequences. But alas! how feldom do the children of this world take to heart the feeking the cure of these spiritual diseases? Or apply, in a proper manner,

manner, to this great physician, for his aid; who, when he was here upon earth, never cash off any that applied to him? So ninch more are worldings concerned for the body, than for the soul; for time than for eternity.

O, my soul, let us at least be more wife.

Confider zdry, what werethe miracles, which our Saviour more frequently wrought, from the time of his first beginning to preach his Gospel? He went about all Galilee, fays St. Matthews, bealing all manner of sickness, and all manner of diseases among the people ! and his fame went throughout all Syria, and they brought to him all fick people, &c. and fuch as were poffeffed by devils, and lunaticks, and paralyticks, and be healed them, Matt. iv, 23. And there came to him great multitudes, having with them the dumb, the blind, the lame, the maimed, and many others: and they cast them down at his feet, and he healed them, Matt. xv. 30. And whither soever he entered into towns, or into villages on cities they laid the fick in the freets, and befought him that they might touch but the bem of his garment, and as many as touched bim were made whole, Mark vi 56. And all the multitude fought to touch him. for virtue went out from him and healed all, Luke vi. 19. See Christians, how ready your Lord was, during his mortal life, to cure all kind of bodily diseases, and how wholesome it was to come near him, or to touch either him, or his garments, by reason of the virtue, that went out from him, to heal all. O affure yourfelves he is no less ready, or willing, now to heal your fouls: for his power, his mercy, his goodness, his charity and love for you, knows no bounds! It is no ways diminished, since he shad his blood for the love of you, and carried itrin with him into the fanctuary of heaven, there to prefengit to his father in your behalf. amine then, and lee what your difeases are; and run with confidence to him, for your cure. You need not go far to feek him to forothough he is gone to heaven; he will fill be with you even to the end of the world You may find him in the Eucharift: where a virtue continually goes out from him, for the healing of all: manners you

not achown ons,

the

nnot

-F1501

18 111 B

our into em.

t to

e fo

the in of the

all

vo;

hilure

per ner, you may find him at any time, and in any place; in his divine person; especially in his temple, in the center of your fouls: for there is no place, in which he either more willingly refides, or more frequently works his wonders, than in the interiour of fuch Christians, as duly feek him, by a spirit of recollection, and

of I

inci

que

in 1

ftu

from

the

by

pra

50

39

an

pre

W

pt

W

ex

W fu

hi

in

ca

ai A

b

le

2

an internal life.

the fovereign means of ridding outleby Consider 3dly, that Christ our Lord, continually went about doing good, and bealing all that were oppressed by the devil, Acts x. 38. As he came to deliver men from the tyranny and flavery of the devil: fo his miracles were most frequently wrought in casting out devils; in destroying the works of the devil; and in forcing fatan out of his usurped dominions. See Christians, what occasion your fouls may have for this fort of miracles. Are they not spiritually possessed, or obsessed, by this wicked spirit; by the means of some or other of the capital fins: for where any of these are predominant, there fatan reigns. Does not this wicked one render you spiritually deaf and dumb; with regard to the voice of God, and the confession of your fins? Does he not bend you down to the earth by worldly affections; like the crooked woman, in the G spel, Luke xiii. 16. Does he not make you blind, by obstructing your interiour fight, with regard to the light of truth &c? In all these cases, you must run to Christ our Lord, to be dispossessed, or to be delivered from this mortal enemy of your fouls. Christ's hand is not shortened : he will cast out this wicked one, at your humble request: but O take care not to be of the number of those, who by wholly giving themselves up to their carnal passions, are rather swine than Christians: for of fuch as thef; the devil has fo great a hold, that he will not eafily be cast out. Our Lord himself gave a licence to a whole legion of devils to enter into swine: and whether did they burry them, but down a precipice, into the deep, where they all perished? Take care this never be your case! mid and

Conclude to confider henceforward, the miracles of our Lord, not only as confirmations of the truth

sel veb 740

of the Christian faith; and evidences of the power, mercy, and goodness of the author of it; and coulequently as strong inducements to believe in him, hope in him, and love him above all things: but also to fludy well, the practical lessons, which are to be learnt from these miracles: inasmuch as they point out to us the fovereign means of ridding ourselves of all our evils, by having recourse, with a lively faith, and humble prayer, to the great fource of all our good. as he came to de-

### griffes ni sage . December 4. v most nom soul

vo flab ni sed on our Lord's cleanfing the lepers.

ONSIDER first, that the cleanfing the leprofy. is lone of those miracles of our Lord, which is more particularly instructive; because the leprofy was an emblem or figure of fin. Hence we find fo many prescriptions, in the Levitical law, (Levit. xiii. and xiv.) with regard to such as had contracted the leprofy; and the judgment that was to be made of them by the priefts, to whose inspection they were committed by the law sand the rites and facrifices by which they were to be cleanfed: which were all figurative, and expressive of what was to be done by, or for them, who had contracted the spiritual leprofy of sin. first mentioned to have been cleansed by our Lord of his leprofy, was he that came (after our Saviour's coming down from the the mountain, Matt. viii. 2, 3.) and worshipped him faying : Lord, if thou wilt thou canst make me clean. And Jesus put forth his band, and touched him, faying, I will : be thou made clean. And immediately his leprofy was cleanfed. See Christians, by this example, in what manner you are to apply to your Lord, if you defire to be cleanled of your spiritual leprofy. See with what a strong and lively faith, accompanied with a profound humility, this leper prefents himself before our Saviour: and learn to imitate him. Faith and humility are very efficacious with your heavenly physician. It was appointed, Levit.

acles truth

2 18

the

ich atly

rifand

ally

opde-

vil: ling

and See

this

NO.

ome

hefe

this

nb;

Tion

arth

the

ind,

the

n to ered

nd is

, at

to se

lves hrif-

eat a Lord

s to

nem,

y all

KIII.

❽

profy, and separated by the judgment of the priest, should keep a respectful distance, with regard to the rest of the faithful; and should both by his outward habit, and by the cry of his voice, declare aloud, that he was defiled and unclean: to signify the humble dispositions which are necessary in the case of the spiritual leprofy, before we can expect to meet with a cure.

W

2 17

0

1/

10

th

Ejo

C

d:

W

fo

fe

oiv

chi

G

th

07

w

ar

ar

· OI

by

gr

PU

OW

W

fre

ungr

Confider adly, how our Lord having cleanfed the leper, to teach us to avoid all oftentation and vain glory, in doing good, faid to him: See thou tell no man: but go shew thyself to the priest, and offer the gift, which Moses commanded, for a testimony to them. Our Lord fent those whom he cleansed from the deprofy to the priefts, to conform to the prescription of the law of Mofes; and at the fame time, to give us to understand, that even, when by the grace of a perfect contrition, he cleanfes fouls from the leprofy of fin, he still expects that they should shew themselves to his priefts, by a fincere confession of their sins; in confequence of his divine law, by which he has given to his priefts the inspection and judgment of the leprofy of the foul; with the power of binding and loofing, forgiving and retaining fins; and the dispensation of all bis mysteries and facraments. The person that was cleanfed from the leprofy, and fent to the prieft, was ordered to offer the gift which Moses commanded, and confequently to observe the other prescriptions of the law (Levit. xii.) He was in order to his purification, to be fprinkled feven times, with the blood of a bird, immolated over living waters; he was to wash all his clothes; he was to shave all his hair; and to be washed himself all over with water; and then after seven days, he was to offer a burnt-offering, and a fin-offering; and fo to be fully cleanfed and expiated, by the blood of the lamb, offered for fin; and by the oil of the facrifice, that had been sprinkled feven times before the Lord: to fignify to us, by these mysterious ceremonies, that fuch as defire to be thoroughly cleanled from the spiritual leprosy of fin; must by repeated washings

blood of the Lamb of God; and by the applying to them the unction of the seven fold grace of the Holy Ghoft, attain to this perfect purification.

Confider adly, what we read, Luke xvii, of ten

profy,

d the

vain

Fer the

them.

n the

iption

ive us

ee of

eprofy

s; in

given

loofing,

of all

it was

t, was

d, and

of the

a bird,

all his

r days,

ering;

blood

of the

before

s cere-

leanfed

epeated ashings

Confider 3dly, what we read, Luke xvii, of ten other lepers, who applied to our Lord for their cure: they stood afar off; and lifted up their voice, saying: fefus, O mafter, bave mercy on us. And when he faw them, he faid: go shew yourselves to the priests. And it came to pass that as they went, they were cleansed. See my foul, how quickly thy Lord is moved to shew mercy to them, that with a loud cry, call for mercy: thatmis, with the loud cry of fervent prayer; joined with a profound humility, and a true fense of their own mifery and unworthiness: expressed in the cale of these men, by their standing afar off, as not daring to come nearer to our Lord, by reason of their uncleanness. O let us learn to apply to our Saviour, for the cure of our spiritual leprosy, with the like fervour and humility! But then mark also what follows! And one of them when he faw that he was cleanfed, went back, and with a land voice glorified God: and he fell on his face before his feet, giving thanks: and this man was a Samaritan. And fafus answering said, were there not ten made-clean? And where are the nine? There is no one found to return, and to give glory to God but this ftranger. O Christians, let us learn by this example the fentiments of love, and gratitude, devotion, and humility; with which we ought to praise, and glorify God, after being cleansed by his mercy, from the unhappy leprofy of fin: the great value also we ought to set upon the grace of our purification and reconciliation to his divine majesty; and the care we ought to take never more to incur this worst of all uncleanness, and of all evils. Alas! where these fentiments are wanting in penitents, itis much to be apprehended, that they are not far off from relapting again into their former leprofy, and that in a worse degree than before same of the WOL. II. Con-Hh

Conclude to dread, and to fly from the spiritual leprosy of sin, more than from any other evil? but if at any time you have reason to apprehend that you have incurred this dreadful uncleanness; learn from the soregoing considerations; to whom, and in what manner, you are to apply for your cure; and how you are to behave, after having sound this mercy.

## December 5.

On our Lord's stilling the storm at sea; and feeding the multitudes.

fo

V

us

m

hi

to

tu

in

fre

W

ba

th

pe

ONSIDER first, the lessons we are to learn from the miracle, of Christ's stilling the storm at fea, by his word, Matt. viii. 23, &c. He entered into o ship, and his disciples followed him: And behold a great storm arose at sea, so that the ship was covered with the waves: but he was afleep. And his disciples came to him, and awaked him, Jaying: Lord Jave us: we are perishing. And Jesus saith to them : why are you fearful, O ye of little faith? Then rifing up he commanded the winds and the fea, and there came a great caim: Christians, we are all embarked, as it were, in a thip, during our mortal life, in order to fail towards the haven of a bleffed eternity. And for our comfort, we have on board with us, not only the disciples of Christ, that is, the pastors of the church, the succesfors of the apostles, but also our Lord himself, accordiing to his promise, Matt, xxviii. 20. Le I am with you all days, even till the end of the world. In this voyage, we are often exposed to florms, which threaten fometimes the whole church; as in cases of grievous persecutions, herefies, or other more general evils; at other times endanger particulars, as in cases of temptations and tribulations; from which, more or lefs, no one can expect to be exempted, in the midft of the winds, and waves of the boifterous ocean of this world. But we have Christ on board with us; and therefore we have nothing to fear, if we will but have proper folproper recourse to him; with a lively faith, and confidence in him. And though he oftentimes seems to sleep, and defers his aid, for a trial of our faith, and to make us more sensible of the necessity we have of him, and more earnest in praying to him; he will not fail, in his good time (if we continue, like the disciples, calling out to him, Lord save us, we are perishing) to rise up, and to command the winds and

the fea, and restore a calm.

Confider 2dly, the lessons we are also to learn from the miracles of our Saviour's feeding, at one time, five thousand men with five loaves, and at another time, four thousand, with seven loaves. Our Lord himself has taught us, upon occasion of the former of these miracles, John vi. 26, 27. that we are not to feek, or to follow him, for the lake of the loaves, that is, for procuring a corporal livelyhood, or any temporal advantage; for this would be but catching at the shadow, and losing the substance : that we are not to labour for the meat that perisheth: but for that, faith he, which endureth unto everlasting life, which the Son of man will give you. So that the great lesson he would have us to learn from his feeding the multitudes; is that we should have recourse to him, for the food and nourishment of our fouls, unto everlafting life : for that he himself is the living, and life-giving bread; which without any confumption or diminution, be diffributes to all those that come to him; feeking from him the refreshment of their souls: either by communicating himself to them really in the holy facrament, or spiritually, by a communion of faith, and love.

Consider 3dly, in these miracles of our Lord's seeding the multitudes, what other lessons may be learnt from the circumstances, in which he wrought these wonders. I have compassion said he, on the multitude; for behold, they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own bouses, they will faint in the way, for some of them came from afar off, Mark viii. 2, 3. The people, whom he savoured with these miracles, had

H h 2

fol-

Jeed.

learn
into
great
with
came
he are
fearanded
leaim:
lin a
vards
ffort,
les of

ccefcordwith this

eaten vous

npta no

this and have

roper

fowed him into the defart; they had preferred the attending upon him, and the hearing of his divine word, before all other occupations, or recreations: they had continued with him for three whole days, without taking any thought for their bodily nourifhment: and therefore our Lord, after feeding their fouls with the word of life, and healing all that flood in need of cure; was pleased to provide also for their corporal suffenance; according to what he promised, Matt. vi. 33. Seek ye first the kingdom of God, and his justice, and all these things (that is, meat, drink, and cloths,) shall be added unto you. Learn from hence, Christians, what wonders your Saviour is disposed to work in favour of those that follow him into the wilderness, by a spiritual retreat, that is, by retiring from the noise and hurry of the world, to attend upon him; that are not quickly wearied with his company; but continue diligently with him (notwithstanding the difficulties, and oppofitions they meet with from the world, the flesh, and the devil) and that gladly hearken to his divine word, O tuch as these will not fail of being refreshed by

pl

th

pr

fo

th

bl

an

he

21

hi

m

an

on 8.

tu

al

fo

th

W

OF

qu

in

fre

an

ro

no br

to

Conclude to follow Christ into the wilderness; by making at least a little wilderness for him, in thy own foul; and there frequently attending upon him by recollection and mental prayer: and assure thyself that he will never send thee away fasting; but will have compassion on thee, and frequently feed thee with his hidden manna, lest thou faint in the way; for thou hast us yet a great way to go, before thou canst each thy eternal home.

O let us learn this kind of eloquence l.

Confider 2dfy, the particular lessons we may loath, from the miraculous cure of the paralytick (Mest ix and Luke v.) Our Lord was teaching in a house, survounded with a great crowd of people, so that there was

in the case of the man that

mendaing in through the door, when behold mend brought in a bed a men that had the palfy, defining to prefent him before him; but not finding by what

H h 3 way

forced him into the defect they had preferred the a-

## now saivib sid to December 6 aid now granes

On the lessons that are to be learnt from other miracles of our Lord.

ONSIDER first, that the miracles of our Lord were generally wrought, in favour of fuch as applied to him, with a lively faith, and profound humility; or by the means of earnest prayer: to teach us the great efficacy of faith, of humility, and of fervent prayer; and to encourage us to feek the cure of our fouls, with the like dispositions. Thus the woman, that had laboured for twelve years under the iffue of blood; humbly coming behind our Lord in the crowd, and touching the hem of his garment, was inffantly healed, in reward of her faith: as our Lord himself affured her, Luke viii. 48. Thus the centurion by his faith, and humility, obtained of our Lord the immediate cure of his fervant; by those words: Lord I am not worthy thou shouldst enter under my roof: speak only the word, and my fervant shall be healed, Matt. viii. Thus the woman of Chanaan, by her pious importunity, accompanied with the like faith, and humility, obtained the cure of her daughter, Matt. xv. 28. And so in many other cases. Whilst at other times, those that have only presented themselves before our Saviour, without prefuming either to touch him, or his garments; or even so much as to speak to him; by the filent eloquence of their humility, have obtained their cure; as in the case of the man that had the dropsy, Luke xiv. O let us learn this kind of eloquence!

Confider 2dly, the particular leffons we may learn, from the miraculous cure of the paralytick (Matt ix. and Luke v.) Our Lord was teaching in a house, surrounded with a great crowd of people, fo that there was no coming in through the door: when behold men brought in a bed a man that had the palfy, defiring to prefent him before him: but not finding by what

H h 3.

TOUR

the at-

word. ey had ut tak-

t: and

ith the cure:

fuste-

1. 33.

and all

hall be

what

our of

iritual

hurry

uickly

gently

oppo-

and

word.

ied by

s; by

own

by re-

f that

have

with

; for

canft

di ni

o let

0)

mou

- 1

da

118

1

. 1

34

-11

6 1

30

1 8

VO

23

031

way they might bring him in, because of the multitude; they went up upon the roof of the house, which was flat; and uncovering it, let him down, through the tiles with his bed, by ropes, into the midst, before Jesus. See here what pains were taken by these men, to come at the heavenly physician, from whom they expected the cure of their friend. Who would have thought of mens going up to the roof of another perfors house, and uncovering it; and letting down a fick man in a bed, over the heads of a crowd? Nothing but a ftrong faith on the one hand, and an earnest defire of a cure on the other, could ever have fuggefted fuch an extraordinary proceeding: which loudly condemns the indolence, or indifference of fo many Christians now a days, who lying ill of a spiritual palfy, which disables them in all their limbs, and threatens them with the approaches of an everlafting death: fuffer themselves to be kept off from Christ, by every trifling obstacle, or apprehension of difficulty. Christians, where is your faith? Where is your concern for eternity? Why will you not be much more folicitous about the health and welfare of your immortal fouls, than about these worldly toys, or these carcasses of yours, that must quickly be the food of worms?

Confider gdly, how our Lord, upon this occasion, was pleased to begin the cure of the fick man, by that healing his foul from fin: Son faid he, thy fins are forgiven thee : to give us to understand, that our corporal maladies are oftentimes fent in punishment of our fins: and that the first thing we have to do, when visited with sickness, is to apply for the remiffion of our fins, by repentance and confession: and then we may expect, that the scourge may be semoved, when the cause is removed. The feribes and Pharifees took occasion from these words of our Savious, to charge him with blafphemy, in their minds: but he that knew their fedret thoughts, publickly confuted them, by working to great and evicent a miracle, in proof of his power of forgiving fins,

fins, as to reftore, upon the fpot, both health and firength to the man fick of the palfy, with hole only words: Arife take up thy bed, and go into the house: upon which the paralytick immediately rifing up before them, took up the bed on which he lay, and went away to his own bouse, glorifying God. here my foul, that thou haft a phyfician, in the perfon of thy Redeemer, who is both able, and willing to heal all thy infirmities: but fee also that he expects of all fuch as apply to him for their cure, that they should lie no longer in their beds, by continuing on in the habits or immediate occasions of their fins; but that they flould arise without delay; and take up their beds, by bearing with courage, the labours and conflicts of a penitential life; and should make the best of their way, by the exercices of folid virtue, to their true home; glorifying, all the way they go, both by their words, and by their lives, their great deliverer.

Conclude to spare no pains to come at Christ in order to be healed by him of all thy spiritual diseases; but remember to carry along with thee a lively faith and a prosound humility; these will not fail of introducing thee to him, and obtaining of him all

thou desirest.

### December 7.

On our Lord's giving fight to the blind; and raising the dead to life.

CONSIDER first, that our Lord, during his mortal life, often restored the sight of the light of this world, to them that were corporally duind; but oftner by far, both then, and ever fince, has by his great mercy opened the eyes of them, that were spiritually blind, to see the light of God, and his eternal truths. He gave fight to him that was born blind, (John ix) by spreading clay upon his eyes; and ordering him to wash in the pool of silos ( which

which rough before men, they have r perwn a othing defire gefted

con-

many palfy,

eatens

every

Conmore
nmorfe carod of

he reeffion:
any be
feribes
of our
their
a, pubnd evi-

rgiving

fins,

:111150

is interpreted fent): to instruct us, that we, who according to the foul, are all born blind, by original fin; must have our eyes opened to the light of truth, by the application of this mystical clay, of felf knowledge, to our inward eyes; and by being washed in him, who was fent from God, to be the true light of the world. In the supplication we make to him, for the obtaining the fight of this divine light, we must like the blind men of Jericho, shew ourfelves quite in earnest, by the fervour and importunity of our prayer; and not be discouraged by the opposition we meet with from the crowd of distractions &c. that rebukes us, as it were, and feeks to ftop our mouths; but cry out fo much the more for mercy, even as they did, Matt. xx. 31: and our Lord will not fail to Thew us the mercy we call for, and to enlighten the

eyes of our fouls.

Confider 2dly, that in the gospel we read of three, whom our Saviour raised from death to life: one was the daughter of Jairus, the ruler of the synagogue, a girl of twelve years old; another was a young man the fon of a widow of the city of Naim; the third was Lazarus of Bethania, the brother of Martha and Mary. The first was but just then dead; and was raised to life by our Lord with two words: Talitha cumi; that is girl arise. The second, was carried out in order to be buried; and for the raifing of him to life, something more was done: for our Lord came near, and touched the bier, and stopped them that carried it: and then faid to the deceased, young man I fay to thee arise: and he that was dead fat up and began to speak &c. But Lazarus had been dead and buried four days; and before our Lord restored him to life, we read, John xi, that he groaned in the Spirit, and troubled bimfelf, verse 32, that he went to the sepulchre, and wept; verse 34. 35; that he grouned egain in himself, and ordered the stone to be taken away, verse 38, 39: that he lifted up his eyes to heaven, and prayed to his Father; and then cried, with a loud voice, Lazarus come forth, verse, 41, 42, 43. The multing first

first of these represents such souls as have but just now fallen into fin; who by a timely and fervent application to our Lord, who alone can raise the dead to life, may more eafily be recovered, out of the jaws of death and hell, and brought back to the life of grace. The fecond reprefents such souls as are not only fallen into the death of fin; but are already laid upon the bier and carried towards the fepulchre of a finful habit, by repeated acts of fin. For the raifing of these to life, stronger graces are required; fignified by our Lord's touching the bier and caufing the bearers of it, that is the criminal passions, which are hurrying the poor finner to his grave, to stop and stand still. But Lazarus represents the more dismal condition of fuch as are already buried, in inveterate habits of mortal fin: whose case requires still more extraordinary graces, fignified by the tears, groans, prayers, and the loud cry of the Son of God. Ol Christians let us dread the death of fin above all other evils; but much more the being buried in the grave of finful habits: from whi h we shall not be raised again, without a greater miracle, than even that by which Lazarus was called out of his monument. And who shall dare to be so presumptuous, as to go on in his fins flattering himself with the expectation of fuch a miracle being wrought in his favour?

Consider 3dly, that in these miracles wrought by our Lord, in raising the dead to life, we find he was pleased to let himself be moved by the tears of the living, as in the case of the widow's son, and of Lazarus: to encourage us, to present to him our prayers and tears, for poor sinners, dead and buried in sing with an humble considence, that in his great mercy, he will have pity on them, (who alas! have no pity on themselves) and restore them to life. O what a happiness will it be for a Christian, to be instrumental, in this manner, in bringing back any one from death to life! How agreeable will such prayers and tears, be to our good Lord, which deliver a soul from sin and hell: and how beneficial to ourselves, in covering a

who origith of the of being the make light, ourunity fition

they il to n the hree,

that

uths ;

e was
ue, a
; man
third
a and
l was
alitha
arried
f him
Lord
them

them young at up dead fored in the int to waned taken were,

a loud

The

first

multitude of our fins! But mark well the care our Lord took, for the future well being of those whom heraifed to life. He ordered that they should give to eat, to the daughter of Jairus, as foon as her foul was returned into her body, Luke viii. 55: to fignify, that the fovereign means to keep the foul in life, and to recover her strength and health, is a frequent and worthy participation of the bleffed facrament. He had no fooner given life to the widows fon, in confideration of her tears, but he delivered him to his mother, Luke vii. 15: to fignify the special care he expects from the church, the common mother of all the faithful, of all those her children, whom by his grace he brings back from the death of fin, at the interceffion of her prayers and tears. And with regard to Lazarus, whom he called out of his monument, bound feet and bands with winding bands, &c; he immediately ordered, that they should loofe him, and let him go, John xi. 44: to fignify the necessity of discharging the bands of the aff ctions and occasions of fin; in order to maintain in a new life, such as were buried a little while before in bad habits; and to the end they may be qualified henceforward to go; that is, to begin, and to continue, the great journey, they are to make, to the mountain of eternity.

in

in

fall

wil

the

ete

tric

felf

ant

ete

Sar

pre

ani

gat

go

cal

lov

and

fer

all

the

end

and

giv

ve

ou

to

to

ob

no

the

Conclude from the confideration of these miracles of our Saviour, to have recourse to him, on all occafions, with an humble confidence in his mercy and goodness, for obtaining of light, life, and all other good, both for thyfelf and for thy neighbours. Thou canft not do him a greater pleasure; nor thyself a

greater fervice.

veal this great myflery, from the very beginning, to our first parents; and afterwards from time to time to the patriarche and prophets, and others his fervants; to the end that this might be in all ages the captal which of the faith of all true believers; and that as tone could ever attain to eternal falvations but through mensel of the Son of God made man for us, to all

angim.

# multitude of our first By mark well the care our Lord took, for the R radmassed of those whom bersifed to ife. He of the that the first is int.

On the conception of the Blessed Virgin.

ONSIDER first, how man, who was originally created in juffice and fanctity; to be happy here in grace and innocence, and eternally happy hereafter in the enjoyment of his Creator; having wretchedly fallen from God by fin, and forfeited his original justice, with all the advantages annexed to it; and incurred at the fame time, all kind of miseries, both for time and eternity; out of which it was not in his power to extricate himself, by any thing that he could do of himfelf; the infinite goodness of God, out of pure pity and compaffion, was pleased to decree that his own eternal Son should come down from heaven, to be our Saviour; to redeem us from all our fins, with his most pretious blood; to bring along with him mercy, grace and falvation to us; and by his death to open to us the gates of everlasting life. O Christians, 'tis this infinite. goodness of our God that we must never forget. It calls aloud for all the return, we are able to make, of love and gratitude, of adoration, praise and glory; and of a total dedication of our whole being to the fervice of our great deliverer, for all our time, and for all eternity. O may all heaven and earth, with all the Angels, and Saints, bless and glorify his name for endless ages, for all these wonders of his mercy, bounty and love for us!

Consider 2dly, that God having thus decreed to give us his only Son for our Saviour, was pleased to reveal this great mystery, from the very beginning, to our first parents; and afterwards from time to time to the patriarchs and prophets, and others his servants: to the end that this might be in all ages the capital object of the faith of all true believers; and that as none could ever attain to eternal salvation, but through the merits of the Son of God made man for us, so all

might

ffion arus, t and y or-John bands er to little may , and ce, to

our

eat,

was

and

and

era-

ther,

aith-

e he

racles occay and other Thou felf a

to the to the color to the color col

veal th

might approach to God for mercy and grace, through faith in him. In the mean time the divine wildom. which had created the world in fix days, was pleafed to employ full four thousand years in preparing the world for this great redeemer. All the most remarkable paffages of facred history, recorded in holy writ, have all some relation to him, or his church : all the most eminent servants of God, and deliverers of his people, were fo many figures and forerunners of him: the whole law, with all its facrifices and ceremonies. alluded to him, and to the great facrifice he was to offer: the writings of the prophets, and of the pfalms, are all full of him. Now when the time of his coming drew near, God who had done great things, long before, for the whole people of the Hebrews in general, and for that family in particular, of which he would have his Son to be born into this world; was pleased to do still greater things, in favour of her, whom he had chosen, in his eternal decrees, to bring forth this Lord of glory, and Saviour of the world. These great things wrought for her, even in her very conception, we celebrate in the festival of this day: to glorify him that wrought them; and to honour her, for whom they were wrought. Our Lord in taking her for his mother, and us for his brethren; has authorized us to confider her as our mother also, to have recourse to her as fuch; and to rejoice in all her advantages. We cannot love the Son of God, and be indifferent in what relates to the honour of his mother. and blow

Consider 3dly, that the Son of God, making choice of this Blesled Virgin to be his mother, was pleased to prepare her for this near alliance with him, by that extraordinary grace, of keeping her ever pure from sin; either original or actual, mortal or venial: for so it was becoming, that she who was to bear in her womb, and to bring forth to the world purity itself, should never be defiled with any spot or stain of sin. Learn from hence, Christian souls, the care you ought to take, to keep yourselves pure, if you hope to be agreeable to the eyes of this same Lord. Learn to

h

fo

in

if

fo

fp

m

is

th

be

ne

purify yourselves, from all sin, as often as you approach to him, to receive him in the facred mysteries. And as the particular devotion of this holy time of advent should be, to prepare yourselves in such manner for worthly celebrating the birth of Christ, as that you may also be partakers in this great mystery, by his coming to you, and being spiritually born in you: see you make it your business now to dispose yourselves for so great a happiness, by purising yourselves from all defilement either of the sless, or of the spirit, and thus preparing a proper place within you, for the Lord of glory to be born in.

Conclude to honour the immaculate conception of the Blessed Virgin, by a perpetual love of purity, in all its branches; and an imitation of her purity, as far as thy frailty and corruption will admit of: thus mayst thou hope that the fountain of all purity will come

also to thee, and be spiritually born in thee.

#### December 9.

On the purity, with which we are to prepare our fouls for Christ.

CONSIDER first, that he who prepared the Bleffed Virgin, to be the mother of his Son, by this early care to keep her pure in her very conception, would thereby give as to understand, what dispositions he expects in us, in order to our being also qualified, for the spiritual conception and birth of the same Lord in our fouls. For as we could never have been happy, if the Son of God had not been born into this world for us: fo we never can be happy, if he be not also spiritually conceived and born in us. No my foul, we must put off the old man, and put on the new, which is Jesus Christ, before we can come to God; and this putting on the new man must be effected by his being spiritually conceived in our souls. Now he can never come to any foul, to be spiritually conceived or VOL. II. born

ough dom, eafed g the arkawrit, ll the of his him: onies,

neral, would fed to re had Lord things

alms.

ming

y him whom for his l us to

We ent in

ehoice
afed to
y that
from
il: for
in her
itfelf,
of fin.
ought
to be
earn to
purify

born there, if that foul be not clean? for though he humbled himself so far as to be born in a poor stable; yet he will not be born in an unclean soul; because such a soul is the habitation of unclean spirits, and therefore cannot be a proper place for his spiritual birth. Tis then by cleanness of conscience and purity, we must prepare the way of the Lord, if we hope to have a share in the happiness he offers us, by his incarnation and birth: without this, his coming will be to our condemnation.

Confider 2dly, that this cleanness and purity, which is indispensably necessary for the spiritual conception and birth of Christ in our fouls, must be, at least, from all wilful and deadly fin. For wherever wilful and deadly fin refides, there is the feat of fatan; there he refides and reigns: and confequently there can be no room for the birth of Christ, in such a soul. So that the first and most essential branch of Christian purity, without which God has no part in us (Job xxxi. 2.) and we have no part in him, is a purity of conscience, at least from mortal fin; joined with a fixed determination of the foul, for no confideration whatfoever. for no honour, interest, or pleasure; for no fear, or love, or human respect; for no promises, or allurements, on the one hand, or terrours, and threats on the other; infine for nothing that the world can either give or take away, ever to confent, fo much as in thought, to any fuch fin. Christians, what are your dispositions in this regard? Are your consciences either pure from all deadly fin by innocence, or cleanfed by penitence? Are your fouls in a proper condition to welcome Christ? Are you in a fettled resolution to give up the dominion of your fouls, to this great King, who defires to be born there, and to live there? Are you willing to facrifice to his will and pleafure all other loves that offer to oppose his reign, so as to be ready to part even with life itself, rather than with your allegiance to him? This is the purity of conscience he absolutely insists upon, and nothing less will Decemo

facisfy him. 10 If you are not in this disposition, you nace none of his; and he will not be born in your beldmud

Confider 3dly, that to welcome Christ, in a fuitable manner, you must not content yourselves with having your consciences only cleansed from all mortal fines or your fouls only fettled in a refolution, of never mote being guilty, upon any confideration, of fuch fins, as may eternally separate you from your God, and cast you into hell. This is but a low degree of Christian purity: and those that aim no higher are in great danger of not even arriving fo far. To make light of smaller fins; to be indifferent about Christian perfection; to pretend to no more than the avoiding hell; to indulge one's felf in a negligent lukewarm way of living, and in a variety of evil habits, and known fins, which one is willing to suppose are only venial, with little or no concern about the offence we commit against God; or any serious thought of amendment; lo far from being a proper disposition, to prepare the foul for the fairitual birth of Christ, is indeed the broad road to mortal fin ; and too too often ends in hell. A generous Christian, and one that is a true lover of his God, does not stand to enquire, whether the doing this, or that, will fend his foul to hell, or no? 'Tis enough to determine him, to avoid it with all his power, to know, that it offends his God; whom he loves with his whole heart: and therefore he dreads more the doing any thing, that is displeasing in his eyes, than either death, or hell itself. My foul, are thefe thy dispositions has the most one

Conclude to make it thy business, now at least, to labour for this perfect purity of conscience, not only from all deadly fin; but also from all known deliberate venial fins; and much more from indulging thyfelf in the habit of any fuch fin. For how canft thou expect that infinite purity should be willing to take up his abode, in thy foul, if thou art not careful to keep it clean, at least from all wilful and affected frains? They

latisiy

n he

ale a

ause

and

rth.

we

ave

na-OUT

mug nich

tion

om

and

he

no

that

ity,

2.)

ice,

mi-

ver,

OF ire-

on ther

s in

our

ther

by

n to

n to

ing,

Are

all

be

vith

Mgi-

will

isfy

2364 idle, impertinent thoughts. succeeding one another, all the day long, and leaven little no room for God, or the things .OI : redmessed ul, to come in, or

to make any lafting impredion. Thus the inward On purifying the interiour powers of the foul.

accels, to come and rife, and even murther the foul ONSIDER first, that as this spiritual conception and birth of Christ is to be perfected in our interiour; fo in order to dispose ourselves effectually for fo great a happiness; and that it may continue with us unto life everlafting; by our abiding always in Christ, and Christ's abiding always in us; we must be even jealous of the purity of the interiour powers of the foul. All the glory of the king's daughter (the Christian foul) is within, Pf. xliv: there, is to be the residence of the Lord of glory : the beauty of the interiour is to attract him thither : and this beauty depends upon keeping these inward powers of the soul in a proper state of purity. See then, Christians, if you defire to have Christ with you, that you take proper care. (1) To purify your understanding, from all its errous, false opinions, and affected ignorances; by bliging it to open its eyes to the light of divine truths, in the exercice of meditation and mental prayer. (2) To purify your memory, from all its impertinent amusements, distractions and evagations; by accustoming it to the remembrance of God, and a recolleca tion of thought. (3) To purify your will, from all its disorderly affections; by fixing your heart upon folid and eternal goods, but especially upon your sovereign good, which is God himfelf. Thus shall your whole fouls be agreeable to him. and not street out to

Consider 2dly, that one of the greatest enemies to this interiour purity (which is so necessary to bring Christ into our fouls, and to fix him there) is that unhappy distipation of mind, in which many Christians was their days; always thinking, but very seldom thinking on any thing to the purpose. Alas! itis too true, that the minds of the generality of men are a conftant thoroughfare, of vain amusements, of empty, idle,

dedi

idle, impertinent thoughts, fucceeding one another, all the day long, and leaving little or no room for God, or the things of God and the foul, to come in, or to make any lafting impression. Thus the inward castle is left quite unguarded; and the enemy has free access, to come and rifle, and even murther the foul at pleafure, by fuggesting a variety of criminal thoughts, which are admitted without refistance, through the supine carelessness, and licentiousness of the mind: while on the other hand, the divine grace is thut out from such souls; by their whole attention being engaged by these toys and trifles: so that when God would come, and would visit them, they are not at home for him; but are gone gadding abroad after other impertinences. See, my foul, if this be not thy case. And if it be, seek a remedy without delay, or there will be no room for Christ in thee. Now the only remedy is a recollection of spirit, and an attention to God, in all thy ordinary actions and employments. wate that with wall that a bart of entired

Confider 3dly, that if it be fo necessary, in order to conceive, and to bring forth Christ in thy interiour; to mantain the purity of thy mind, by recollection of thought; it must be no less necessary, to maintain also the purity of thy heart, by banishing from thence all diforderly affections: for these are no less apt to difqualify the foul for this spiritual conception and birth of Christ in her; they are no less unclean and difagreeable in his eyes; and no lefs opposite to his reign. Neither can the purity of the mind, and of the thought, be maintained, without the purity of the affection and of the heart: for the mind and the thought, are generally bent upon fuch objects as the heart affects: we think most upon what we love most; and therefore if the affections of our heart are impure, our thoughts will also be impure: for where our treasure is, there both our hearts and our thoughts will be? Now that love alone is pure, which makes God its treasure: and all fuch affections are impure, as take off the heart from God, and make it feek its treafure in something

bring s that Chrifeldom

idle

all t

70

to call

ncep-

noour

bually

with

vs in

must

owers

(the

e the

e in-

y de-

oul in

f you

roper

all its

; by

ruths,

rayer.

tinent

accuf-

ollec-

m all

upon

ur fo-

your

dis to

ies to

is too are a

idle,

that is not God and the creature. And there are the diforderly affections, that must be banished, in order to

dispose the soul for Christ.

Conclude to examine well, and to fet the interiour in order, particularly with regard to these two branches of purity: viz. the purity of the mind, and the purity of the heart. For Christ will not come to be spiritually born in any soul, or to make his abode in any foul, where he is not allowed to be fole mafter, both of the mind, and of the heart. Therefore the mind must be set free from the servitude of useless thoughts and impertinent amusements; and the heart from the servitude of misplaced affections, and every fond, fenfual, worldly, or diffracting love; to make place for the birth of Christ, and his reign in the foul. The foul that defires to have Christ with her, must endeavour to be like the spouse in the canticles, a garden enclosed, a fountain sealed up. Diffipation of thought, and all disorderly affections, bring such company into the foul, as the Son of God will not enin conformity to the will of God. This carries rub

## been set of the December 11.

#### On the purity of our actions.

CONSIDER first, that this Christian purity, which is to prepare the way for Christ in us, and to dispose us to give him a proper entertainment, must not be confined to the interiour powers of the soul; but ought to extend itself also to the whole body of our actions. As the tree ought to be pure, so ought the fruits also: for the tree is known by its fruits. Now our fruits are our actions; so that these must be pure; or else we shall not be pure; nor duly qualified for that happy union with Christ, which we are to aspire to, at this approaching solemnity: for that which is impure cannot be in a proper condition to be united with the sovereign purity. Now for our actions

actions to be pure, 'tis not enough that what we do be rtibee difgood in itself; it must also be good in all its circumder to stances: for any one vicious circumstance is enough to corrupt the whole. But that on which the purity of our actions principally depends is the purity of our ineriour tention: according to that of the Gospel, Matt vi. 22. inches 23. If thy eye be fingle, thy whole body shall be lightne puto be some: but if thy eye be evil, thy whole body shall be darksome. For the eye of the foul is the intention: ode in which is then fingle, when the view of the foul is naster, carried towards God, in all that the does; but when re the

> the intention is turned off from God, and looks at fomething else, the eye is evil, and the work is darkfome, bus enoughers and samo

ufeless

heart

every

make foul.

must les, a

on of

comot en-

urity,

, and

must

foul;

dv of

ought

fruits.

uft be

alified

owwe

for

r our

ctions

Confider 2dly, that all Christian virtue depends upon this purity of intention; the meanest of our actions are ennobled by it: and the highest, and the most esteemed by men, are good for nothing in the fight of God, without it. Now the perfection of this purity of intention is to act in all things from the motive of the love of God; for the greater glory of God; and in conformity to the will of God. This carries the foul up to God, and brings down God to the foul: this produces a happy union of the foul with her God. Christians, see here the shortest way to all good, and the fovereign means of arriving at the height of perfection. The practice of this requires, (1.) That you should begin all your days, and all your works, with God; by offering them all up to him, and to his service. (2.) That you should consult his divine will in all things, and make it the rule of all you do. (3) That you should watch over yourselves, both in the beginning, and in the progress of every work you take in hand, that you may exclude all by-motives, fuggested by your felf-love, human respects, interest, pleasure, or pasfion, (4) That you should often renew the directing of your intention to God: and should endeavour to featon all your ordinary actions, and employments, with frequent aspirations, or breathings of the soul; to be united with the lovereign purity. . mid chawot

actions

Con-

Confider 3dly, that the two capital enemies of purity of intention, and which spiritual persons in particular have most occasion to guard against, are vainglory and pride. The difference between the two is, that vain-glory confifts in loving, and defiring, to be esterned by others; whereas pride, consists in a vain esteem of one's-self: vain glory makes persons ever turn their eye upon what others shall say, or think, of their words, or actions; it makes them perfect idolaters of the point of honour, of the esteem, reputation, and approbation of the world: but pride makes them full of themselves; measuring, as it were, themfelves on every occasion, and their performances, with those of others, and still giving themselves the preference before others; ever turning their eye upon their own excellence; building on their own lights, resolutions, strength, or capacity; and taking a secret complacency in themselves, in all the good they do. Both the one and the other are infinitely pernicious to the foul, by turning off her eye from God; and consequently robbing her of all the fruit of her good works, and making them all rotten at heart, and good for nothing in the fight of God: they even pervert the best of her performances, to her eternal condemnation, by shutting out God from them, and giving the preference to these devils of pride, and vain-glory before him. As long as these have possession of the foul, there will be nothing but corruption there, and no room for the spiritual birth of Christ.

Conclude to aim, at all times, at a purity in all thy actions; by purifying thy intention from all pride, and vain glory; and from every other thing, that may turn off thy eye from God. Let God be the beginning, and end of all thou dost: and take care to give to every action its full persection; by doing all for God's greater glory, and out of the pure motive of his divine love: and the very meanest of thy daily actions will suffice to make thee a Saint. Whereas neither long prayers, nor large alms, nor converting millions of souls, nor working of miracles; nor giv-

ing

in

if

01

. ti

t

n

d

Đ

ing thy body to the flames, will avail thee any thing; if thy intention be vitiated with pride or vain glory, the many most occasion to guard against are valued

## glory and pade December 12. shing and be two is, but warmer large confine.

On the Angelical Salutation. and bemedie

CONSIDER first, that after the Blessed Virgin had been prepared, by the purity of her conception, and by the purity of her life; by the purity of her foul, and of her body; of her heart, and of her mind; and of all her actions, and intentions; to conceive in her facred womb the Son of God, whom of the had long before conceived in her foul: the time appointed by our Lord being now come, the Archangel Gabriel was fent to her from heaven, upon the most folemn embassage that ever was: viz. to treat with this most humble maid, concerning the great work of the incarnation of the eternal Word; by his taking flesh of her : in order to the redemption of mankind, from Satan, fin and hell; and reconciliation with God: and in order to the establishment of a new law, a new and everlasting covenant; a kingdom of heaven upon earth, by grace, in favour of all that should embrace this grace; and an eternal kingdom for them, hereafter in glory. But give ear now, my foul, to the Angel's address, and mark every word of it. The Angel being come in, faid to her : Hail full of grace, the Lord is with thee, bleffed art thou among ft women. Luke, i. 28. He greeted her with the word Ave or hail: a word of falutation, and congratulation with her, for all that God had done, and was about to do in her favour, and for his choosing her to be the happy instrument, that should give birth to the fource of all our good. O let all heaven and earth join in this Ave, of falotation and congratulation! As all beaven and earth are highly interested in the issue of this most facred negotiation, which is to bring us innumerable benefits, both for time and eternity, by the incarnation of the Son of God? And fee, my foul; thou 314

of pun parvainvo is, to be vain

ever hink, erfect repunakes hemwith pre-

upon ghts, fecret do. cious

and good good rvert lem-

ving glory the

thy ride, may gingive for

e of laily reas ting giv-

ing

Co

tion,

whic

traor

and :

his c

Bleff

pow

fying

extra

a cl

ther

wom

and

heav

28 V

com

her

on t

as o

fugg

of a

one

bro

of a

mai

who

bro

wit

join

Zab

fole

am

Lu

me

for

tio

the

tha

thou never forget to testify thy grateful sense of the share designed for thee in these graces and benedictions, by daily joining, with suitable devotion, in this holy salutation and congratulation, as often as

thou repeatest the Ave Maria.

Consider 2dly, how the Angel, in his falutation, stiles the Blessed Virgin full of grace; to signify the supereminent degree of divine grace, to which God elevated her foul, to prepare her to be the mother of his Son. For the was full of all that habitual grace, which justifies and fanctifies the foul: full of faith, and hope: full of divine charity, in both its branches; ever loving God, with her whole heart, with her whole foul, with all her mind, and with all her strength, and loving her neighbour as herself: she was full of humility, meeknefs, patience, obedience, and all other moral virtues: the was full of wisdom, godliness, the fear of the Lord, and all other gifts, and truits of the Holy Spirit: her memory was full of holy thoughts; her understanding with the lights of God, and divine truths; and her will with most fervent acts and affections of love, zeal, defire of the glory of God, of the coming of the Messias, and of the redemption of the world. She was full of grace in all her thoughts, words and works: her works were all full, by the purity of intention, the fervour and love, with which she performed them all. Many Saints have been full of grace; but none like this queen, and mother of all the Saints: whose grace was proportioned to the great designs, that God had upon her, and to the supereminent dignity, to which the was chosen, of being Mother of God. O congratulate, my foul, with the Bleffed Virgin, for this her fulne/s of grace; which went on continually encreasing for the whole time of her life; by the good use the continually made of all God's gifts: and beg through her intercession thou mayst like her, faithfully correspond, and diligently cooperate with every divine tho) ous address of the church. How Mary, mather of the enedicon, in ften as

tation, ify the h God mother abitual full of oth its heart, with all If: The dience, ifdom, gifts, full of ghts of moft fire of is, and fgrace s' were our and Many ce this grace od had which ) conhis her

use she hrough ly cordivine

realing

Confider 3dly, how the Angel adds in his falutation, the Lord is with thee: to lignify the fource, from which all her fulness of grace flowed; and the extraordinary manner of God's communicating himself. and all his graces, to this most highly favoured of all his creatures. For our Lord was not only with the Bleffed Virgin, by his effence, his prefence and his power, as he is with all men: nor only by his fanctifying grace, as he is with all the just: but in a most extraordinary manner, by a far more eminent grace, a closer union, and a higher fanctification. And therefore the Angel adds, bleffed art thou among ft women; to express the supereminence of those graces and benedictions, with which she was bleffed from heaven, and should still be bleffed, more and more; as well as the innumerable bleffings, that should be communicated to all mankind, through the fruit of her womb; and the bleffings and praise that should on that account be given her by all generations. For as one woman by disobedience, in hearkening to the fuggestions of the infernal serpent, was the beginning of all the maledictions, that fell upon all mankind; fo one woman by her humble obedience to the proposals brought her by an Angel from heaven, was the beginning of all the benedictions that were to come upon all mankind, from the bleffed fruit of her womb: by whom also the cruthed the serpents head; who first brought fin and death amongst us. O! see my soul with what fentiments of devotion, thou oughtest to join with the Angel, and with the bleffed St. Elizabeth, and with the whole church of God, in this solemn address to the Virgin Lady: Blessed art thou amongst women; and bleffed is the fruit of thy womb. Luke i. 42. vilsunitino in one daidy 1 322 8

Conclude ever to keep up in thy foul a grateful remembrance of all the great things, that God has done, for the Blessed Virgin, and for us all, in the incarnation of his Son, by a frequent and devout repetition of the Angelical salutation: always concluding it, with that pious address of the church. Holy Mary, mother

of God pray for us finners, now and at the hour of our death. Amen. O how just it is, that we should particularly crave the affistance of her prayers, for that critical time, when we can do the least for ourselves, and when our all is at stake for eternity!

m

fu

ai

ti

b

fi

0

J

m

lo

n

01

2

th

W

th

OI

pl

U

de

W

to

OV

#### December 13.

On the wonders of God, in the Incarnation of his Son.

CONSIDER first, how upon the Bleffed Virgin's confent, an doffering herfelf, with a profound humility, with an entire obedience, and a perfect conformity, to the facred will of God; by those words: Behold the handmaid of the Lord, bait done to me according to thy word. Luke i, 38: the greatest of all the wonders of God, and of all his works was immediately effected; even a Man-God, the miracle of miracles. For a human body, perfect in all its parts, was formed in an instant by the Holy Ghost, out of the purest blood of the Blessed Virgin; and a most excellent rational foul was at the fame time created: and this body and foul were joined with, and affumed by the eternal Word, the second person of the most adorable Trinity. Thus God was made man, and man was made God; and the Bleffed Virgin was made mother of God. Thus in her womb was celebrated that facred wedding of our human nature with the divine person of the Son of God: to the feast of which we are all invited, Matt. xxii: Thus was our humanity exalted to the very highest elevation, by being united with, and fubfifting by the person of the eternal Word: and we all in consequence of this elevation of our human nature, have also been wonderfully dignified, and exalted, by being raifed up to a kindred with the most high God; who by taking to himself our nature, has made us all his brothers, and fifters: and by assuming our humanity, has made us, in some

measure partakers of his divinity. O my soul stand thou assonished at these wonders; which will be a subject of the greatest assonishment, both to men and Angels, for all eternity! O admire and adore, praise and love, with all thy power, and with all thy affections, that infinite goodness, that has wrought all

these wonders, out of love to thee!

PER

Pan

Vir-

ound

rfect

those

ne to

eatest

was

racle

parts,

out

most

ated:

imed

most

man

made

rated

re di-

vhich

uma-

being

eter-

leva-

rfully

ndred mfelf

fters:

fome

mea-

Consider 2dly, the wonders of God, in all those graces and excellencies, which he conferred on the foul of Christ, and on his facred humanity, in the first instant of his conception; in consequence of its being united with the divine person. Graces and excellencies, which are all immense and incomprehenfible; and which exceed, without any comparison, all the rest of the wondrous works of God, and all whatfoever he has done at any time in favour of any of his Saints, or of all of them put together. For God did not give to this his Son, his Spirit by measure (John iii, 34) as to the rest of his Saints; but gave all things into his hands: and of his fulness we all receive John i. 16, even all grace and truth; according to the measure of bis giving it to us. Epb. iv. 7. Now these graces and excellencies we may reduce under the following heads. 1. An immense purity, from all manner of fin, or imperfection whatfoever: not as by priviledge; but in his own right, as being the Lamb of God, who came to take away the fins of the world. 2. The grace of fanctity, incomparably exceeding that of all the Angels and Saints put together, from whence he is called the Holy of holies, Daniel, ix, that is the Saint of Saints: the Spirit of God resting on him, with all his gifts, with an incomprehensible plenitude, Ifai. xi. 2, 3. The grace of the beatific vision of the divine essence, and that in the most confummate degree; with proportionable love of the deity, and joy in God. 4. All the treasures of the wisdom and knowledge of God. 5. The power of working all kind of miracles, and of railing the dead to life, by his own will; with a general command over all the elements, and over all nature. 6. The VOL. LL. power

power of excellency in forgiving fins, converting finners, changing their hearts, ordaining facraments and facrifices, and diffributing amongst men graces, and supernatural gifts. 7. The grace of being the perpetual head of all the church, both of heaven and earth; and the fource of all bleffings, gifts, and graces, that either have been, are at prefent, or shall at any time be bestowed, upon this his mystical body, or any of its members. O what subject have we here, my soul, to bless and praise the eternal Father, for all these excellent gifts and graces; with which he has enriched his Son, the man Christ Jesus! How ought we also to rejoice and congratulate with the facred humanity of our Saviour on this occasion; and to give thanks, without ceasing, for all that share or portion of divine grace, which from this overflowing tountain is conti-

21

hi

le

bi

fa

hi

us

pri

per

glo

na

of

his

in

of

eft

vi:

tha

fift

tri

ma

inf

as

nually derived on us!

Confider 3dly, in all these graces and excellencies, conferred on the humanity of Christ, in his incarnation, how that of the prophet was verified, Ifai ix, 6, A child is born to us, and a fon is given to us, and the government is upon his shoulder: and his name shall be called Wonderful, Counseller, God, the Mighty, the Father of the world to come, the Prince of peace. Yes, Christians, these great titles, here bestowed upon your Saviour, by the Spirit of God, abundantly declare, both the wonders, that God wrought for him; and those which through his incarnation, he has wrought alfo for you; in giving him to you; that he might be not only your Saviour, your Redeemer, and your deliverer; but also your king, your lawgiver, your teacher, your model, your advocate, your physician, your triend- your high-priest, and your victim, your father, and your head; in a word, the fource of all your good; the way, the truth and the life, in your regard; by whom alone you can go to God. And do not all these great things, effected by the incarnation of the Son of God, shew forth the power, the wisdom, the mercy and goodness of God, with to be but one and the fame perfon and of recon-

eding

KLS

all the other divine attributes, infinitely more, than any of the reft of the works of the Almighty? animado

oners,

facri-

d fu-

etual

and

ither

e be

of its

foul,

these

ched

alfo anity inks,

vine onti-

cies,

ion,

the

Il be

the

your

lare,

and

ught

ight

vour

rour

ian,

vour

fall

zour

And

car-

wer,

with

all

Conclude to honour by a lively faith, by a ferious and frequent meditation, and a fincere devotion, all these wonders of God, wrought in the incarnation of his Son; both in favour of him, and of us: and to lead henceforward such lives, as become those, who, by this mystery have been so highly exalted, and brought so near to the very source of all grace and sanctity.

## viamud bees December 14.

On the glory of God, in the incarnation of bis Son.

sugaliv derived on u CONSIDER first, how the Angels, upon ocbleffed hymn, recorded Luke ii. 14, Glory to God on high, and on earth peace to men of good will: to give us to understand, that the incarnation and birth of the Son of God, was defigned to produce those two principal fruits, the greater glory of God, and the peace, and reconciliation of man with God. The glory of God shines forth most brightly in the incarnation of his Son, by the manifestation of his power, of his wisdom, of his goodness, of his justice, and of his mercy; and by fetting all these his divine attributes in their most beautiful light. The almighty power of God is here manifested, in all those wonders, he wrought in this mystery, and especially in that greateft and most glorious of all his wonderful productions, viz. a God-man: a greater work, without comparison, than the creation of ten thousand worlds. The infinite wildom of God is here manifelted, in the contrivance of this wonderful way of uniting God and man, the Creator and the creature, which were at an infinite diftance from each other, so elosely together, as to be but one and the same person: and of recon-Kk2 ciling

God by fin, in such manner, as that without his divine Majesty's departing, in the least tittle, from what was due to the reparation of his glory; he should continually receive from this one man, for every moment of time and eternity, a homage of adoration, praise, thanksgiving and love, infinitely more glorious to the Deity; than all the homages of ten thousand worlds could be; though they were all full of angels and men, eternally employed in nothing else but in

glorifying God.

Confider 2dly, with relation to the other attributes of God; viz. his goodness, his mercy, and his justice; how brightly they also shine forth, in the incarnation of his Son: in which according to the pfalmist (Pf. 1xxxiv.) Mercy and truth met each other : justice and deace have kiffed. The infinite goodness of God never manifested itself so clearly, as in giving his only Son to us, by the mystery of his incarnation, to deliver us from all our evils; and to bring with him all good to us, in order to make us happy for eternity. The infinite mercy of God, is fet in no less clear a light, by this mystery; in his here furnishing us, out of pure compassion, without any regard at all to our merits, with fuch and fo great a Redeemer, to be both our priest, and our sacrifice, for a propitiation for all our fins. And as to the infinite justice of God, fo far from its being fet aside in this mystery, or forgetting its right, it never exerted, or manifested itself more, than when it infifted upon such a satisfaction for sin, as could not be paid by any leffer or meaner person, than a God made man. So that the justice of God has been in effect more evidently demonstrated, by the incarnation of the Son of God, coming down here amongst us, to be made a bleeding victim for our fins; than by any other judgments or punishments whatsoever, that either have, or ever could be inflicted by the divine Majesty, either in time, or eternity, for the fins of men.

Con-

fi

tl

fe

e

0

21

C

n

fo

h

li

h

h

th

fo

9

from

is diwhat rould

mo-

rious

isand

ngels

ut in

butes

tice ;

ation

(P/.

e and

never

Son

er us

od to

e in-

t, by

pure

erits,

1 our

Lour

o far

tting

nore,

r fin,

rfon,

God

d, by

here

atfo-

ed by

r the

Con-

377

Confider 3dly, that the infinite dignity of the perfon of this God-man, as it gives an infinite dignity and worth to all his performances; even to every thought, word, or action, and every fuffering of his; fo it is an inexhauftible fource, from which continually and eternally flows an infinite glory to God, from every thought, word, action, or fuffering of his Son; even from the moment of his conception, till his expiring upon the cross; as well as to all that adoration, praife, glory, thankfgiving, &c. which as man, he shall present to his Father, for all eternity. See then, my foul, how very much the incarnation of the Son of God, has advanced the glory of his Father; fince every motion of the heart of this God made man, gives in effect infinitely more glory to the Father, both in time, and eternity, than all the adorations and praifes of millions of Angels, and millions of worlds could ever have done, though eternally employed in nothing else, but in glorifying God. Besides all that glory, which the Son of God incarnate, has procured for his Father, by his gospel, by his worship, which he has established here upon earth; by that great sacrifice of his body and blood, offered up daily on a million of altars, &c. and that kingdom of fouls, which he has here purchased, to be delivered up hereaster to his Father, to glorfy him for all eternity.

Conclude to rejoice in this great glory, which the Son of God has procured both for his Father, and for himfelf, by his incarnation: and fing to him, with the Angels, hymns of perpetual praise, for his having so well affociated together, in this mystery, his own

glory, with thy peace and falvation.

the incarnation of the Son of God, coming down here amongst us, to be made a bleeding victim for our firs; than by any other judgments or punishments whatsoever, that either have, or ever could be insticted by the divine Majesty, either in time, or eternity, for the

ins of men.

virtue, in which he there frent his time.

16

### December 15.

On the glory the Son of God gave to his Father, in his mother's womb.

CONSIDER first, that as the foul of Christ. from the first instant of his conception, by being assumed to the divine person of the Word, was full of all light and knowledge, and confequently enjoyed from the beginning the perfect use of reason, and understanding: so the inward powers and faculties of his foul, from the first instant of his conception, were always employed; they were never idle. Now as the great defign of God, in the incarnation of his Son, was his own glory, and the redemption of man: fo the continual occupation of the Son of God made man, was the procuring of his Father's glory, and man's falvation: from the very first moment, that his foul received a being, by creation, this was his perpetual employment. It was from the beginning the indispenfable duty, both of angels and men, in their first creation, to turn themselves immediately to God; by adoration, oblation and love; and to dedicate themfelves eternally to him and to his glory. The omiffion of this at first, was the cause of the condemnation of Lucifer and his companions: and the like omiffion is to this day, the cause of the condemnation of millions of men; who unhappily turn themselves away from God, for the fake of the creature. But the foul of Christ, our great deliverer, and our most perfect model and pattern, has taught us better things, by his nine months occupation in the virgins womb: where, filent as he is, he preaches to us admirable lessons, with regard to the glory we ought at all times to give to God. od or radial and or thamid to maita.

Confider 2dly, that these lessons, which the Son of God teaches us, by his great example, in his mother's womb, are contained in the different acts of

virtue,

learn

ther,

that.

being

ull of

d un-

of his

were

is the

Son,

1 : fo

man,

nanis

foul

etual

fpen-

fieft

God; hem-

omif-

ation

iffion fmil-

away

erfoul

erfect

y his

here,

itons,

esito

Son

his

ets of

irtue,

virtue, in which he there spent his time. He began as we learn from the pfalmist (Pf. xxxix. 7, 8, 9.) by offering himself to his Father, without referve, to do all his will: he embraced this will in the midst of his heart; he substituted himself in the place of all the ancient facrifices, to be the great burnt-offering and fin-offering, that should be immolated for Gods glory, and for the expiation of the fins of the world; he prefented his body just then formed by the Holy Ghost, with his ears pierced (as it was prescribed in the law, with relation to fuch as yielded themselves up to be servants forever, Duteronomy xv. 17.) To be intirely at the difposal of his Father a perpetual servant, obedient unto death, even unto the death of the cross. O let us hear from himself these his dispositions, Sacrifice and oblation thou didst not defire : but thou hast pierced ears for me. Burnt-offering, and fin-offering thou didft not require; then, faid I, behold I come. In the bead of the book it is written of me that I should do thy will: O my God, I have defired it, and thy law in the midft of my beart. O, my foul, how happy shall we be, if we labour in good earnest to imitate these dispositions of our dear Jesus; by embracing like him the will of God and his holy law in the midst of our hearts; and offering ourselves, without reserve, to be at all times his devoted fervants!

Consider 3dly, that infinite glory which our Lord gave to his Father all the time he was in his mothers womb: first by the acts of adoration and homage; which as man, he continually paid to God; perfectly annihilating himself in his sight; and continually bowing down all the powers of his soul, to offer him a most acceptable worship, worthy of his divine majesty: 2dly, by acts of praise, and thanksgiving which he offered up both for himself, and for the whole creation: 3dly, by acts of oblation, and eternal dedication of himself to his Father; to be ever his, both in life, and death; both in time, and eternity; with a total consecration of his whole soul, and body; of his whole will, memory and understanding, of all his senses.

ho

rag

hin

the

ty

in

fh

hi

ob

be

er

W

ti

re

fenses and faculties: and of all his thoughts, words, and deeds, to his divine service: 4thly, by acts of a most pure and most perfect love, zeal, and desire, of ever promoting in all things, and above all things, the sanctification of the name of God, the propagation of his kingdom, and the doing his will upon earth, as it is in heaven. Such acts as these joined with acts of charity, and prayer, for us poor sunners, were the perpetual occupation of Christ our Lord, in his mother's womb. A happy employment indeed, and most worthy of our imitation at all times!

Conclude to embrace, and to follow in the practice of thy life, these heavenly lessons which the Son of God teaches thee by his divine example from his mothers womb: no other exercices can be either more agreeable to him, or to his Father; or more

advantageous to thyfelf.

#### December 16.

On the charity of the Son of God for us, in his mother's womb.

ONSIDER first, that as the foul of the Son of God, from the first instant of his conception in his mothers womb, was ever employed in the love of his heavenly Father, and in a perpetual adoration, and oblation of himself to his most holy will; so for the love of his Father, and in confequence of his holy will, he was also employed from the beginning in the love of us, and in the perpetual exercices of an unbounded charity, in our regard. His foul in the instant it received a being was assumed to the divine person of the Word; and in the light of this eternal Word clearly faw, readily submitted to, lovingly embraced, with an Ecce venio, Behold I come, that most facred and adorable decree of the whole bleffed Trinity, by which it was ordained that the Son of God should become man, for the reparation of the honour,

honour, and glory of God, infinitely injured, and outer raged by man: and that he should be the Saviour and redeemer of all mankind: that he should take upon him all their fins, to be cancelled with his blood; that by his death, he should rescue them from the tyranny of Satan and fin, and a fecond and everlafting death; and should open in their favour the gates of mercy, grace, and falvation: in a word that he should be the great mediator of God and men; their high-priest and victim. In consequence of, and in obedience to, this heavenly decree, he immediately began, from the first instant of his conception, to exercife himself in all such acts of charity for us, as were agreeable to this his office of our Saviour and mediator, which he ever joined with a perpetual attention to his Fathers glory. This was his continual employment in his mother's womb, this was his continual employment, all the time of his life. O let all heaven, and earth, eternally acknowledge, praise, and bless, this his infinite charity!

Confider 2dly, what these acts of charity were, which the Son of God continually exercised in our regard, from the first instant of his conception. 1. He had us always before his eyes, and in the midst of his heart; he was not one moment without thinking of us. 2. He was perpetually praying for us, that we might be delivered from all our evils, and brought through him, to all good. 3. He had a most tender compassion for all our miseries, considering us all as his brethren; and he continually bewailed our fins. 4. He offered himself without ceasing, to the justice of his Father, to suffer all that he pleased for the expiation of our fins : he had even a longing defire (fuch was the excess of his love) for the accomplishment of that baptism, with which he was to be one day baptized, in his blood; because thereby he was to redeem us from our fins. See, my foul, how very early our dear Jesus began to shew himself a Jesus, that is a Saviour, to us. See how affectionnately, and effectually too he has loved us, even from

Jamono.

ords.

most

pro-

neli-

it is

cha-

rpe-

her's

wor-

Rice

1 of

his

ther

nore

in

Son

ion

ove

for

his ing

of

di-

his

ly

nat

led

of

he

ır,

his

his first conception in his mothers womb. And have we hitherto been fensible of these wonders of his love for us? Have we ever yet given to him a proper place in our heart, who has been so much beforehand with us, as to admit us, from the beginning, into the center of his? O let us detest our past ingratitude in this regard; and henceforward at least yield ourselves

up without referve captives to his love!

Confider 3dly, in particular, the fentiments which the foul of our bleffed Saviour had, with regard to our fins, and in what manner he was affected by them, even from his first conception. He had even then a clear fight, and a most lively sense of all the fins of the whole world, from the first to the last. He faw them all, in the light of God, with all their aggravations, and all their deformity, and infinite malice, from their opposition to the infinite goodness of God. He saw the outrages they all offered to the divine majesty: and how odious they were all in his eyes. And he faw at the same time all the havock they made in the fouls of men, made after God's own image and likeness, and all their dreadful consequences, both for time and eternity. But O what tongue can express, or heart conceive how strangely his foul was affected with this fight? His love for his heavenly Father, on the one hand, and his zeal for his glory, gave him an inexpressible hatred and horrour, for all these enemies of God, these high treasons against the divine majesty. And again, his love for us, and concern for our falvation, on the other hand, filled him with more than mortal grief, and anguish, for the general corruption with which he faw the whole world infected, and the loss of so many millions of fouls. His horrour and hatred for our fins was equal to the love he bore to his Father: and his grief, and anguish, which he continually endured for them, was equal to his love for us; even that love which made him give himself up to the worst of deaths, to cancel our fins, with his own blood. Thus between the love of his Father, and the love of us, the Son boil

of

his

no

an

ma

yo

th

de

th

ha

in

yo

W

hi

th

tit

pa

he

ha

go

fu

of

in

W

m anivib end of

of God lived in a state of continual suffering, even in have his mother's womb; and of fuch bitter fufferings, as love nothing but his love could have endured. O Christiplace ans, learn here from your dear Redeemer, in what with manner you ought to be affected with the thought of cenyour fins! Learn to hate, and detest them above all de in things, as enemies of your God; learn to hate and to **felves** detest them, as your mortal enemies; and to bewail them all your life time. vhich

Conclude to embrace the divine charity of the Son of God, with all the affection of your foul, which has thus exerted itself, even from his mother's womb, in favour of you. But remember that he expects of you a continual return of love, and this, with your whole heart: and that nothing less will content

#### one manee, from tokir epochece to the infinite goodbesetto Ha ve December 17. Does to least

their aggravations, and all their determines right

On the benefits, which the Son of God brings to ions observed us by his incarnation.

ONSIDER first, that man in his first creation was highly favoured by his maker, and elevated by him to a supernatural end; he was enriched with the treasures of original grace, and justice, and fanctity; and destined to an eternal life with the living God: in the mean time he was placed in the earthly paradife, as in a shadow of that happy life, where, if he had kept the law of his great creatour, he might have fed upon the tree of life; and fo have passed to a better paradise of a true and everlasting life; without going through the gate of death. But alas! by falling from his God by fin, he forfeited all these treafures, and all these advantages; he was stript at once w of all the goods of grace; he was strangely wounded in all the powers and faculties of his foul; his understanding was overclouded with ignorance, and deluded with a variety of errors; his memory and imagination was distracted with empty toys, and vanities, and hurried

readut O how His and e hathefe gain, n the grief, ch he many r fins d his

d for

love

aths,

s be-

Scn

of

ard to

d by

even

ll the

laft.

h all

infi-

-boog

ffered

re all

I the

after

nen

ried away from the remembrance of his God his will was perverted with malice; his inferior appetite difordered with rebellious passions; and his whole foul became weak, beyond expression, to every thing of good, and strongly bent upon all evil. Thus had unhappy man, by his apostacy from God, lost both his God, and all his good; and had incurred all kind of evils, both of foul, and body, for time and eternity: thus in losing his God, he had fallen into the hands of four merciless enemies, fin, and fatan; death, and hell. Now the Son of God, by his incarnation, came down amongst us in order to deliver us from all these evils, which we had incurrred by fin; to reconcile us to our God, and to restore us, with infinite advantage, to all that good, for which we were first created. What reasons then have we, my soul, to rejoice in this incarnation of the Son of God, the fovereign means of all our good, and the fource of all mercy, grace, and falvation to us! O what praise, and thanksgiving, what perpetual love and fervice do we owe to this our great deliverer!

Consider 2dly, how the Son of God, coming amongst us by his incarnation, has brought us from heaven most sovereign and effectual remedies for all our evils. He brought light to us, who were fitting before in darkness, and in the shadow of death: coming in quality of our teacher; (both by word and example;) of the great prophet fent to us from God; of our law giver, and our Apostle: and declaring to us, the whole will of God. He brought with him also our ransom, to redeem us from our slavery, to satan, and fin; and to make us free indeed he was fent to preach deliverance to the captives, and fight to the blind, to fet at liberty them that are bruifed, and to preach the acceptable year of our Lord; even the great jubilee, of a general remission of all our debts, and a general loofing of all our bands, Luke iv. 190 He came as our physician, to heal all our maladies, with medicines, made up with his own most facred blood. We were wandering in a wilderness, in a place with-

out

fe

te

to

la

b

fo

m

ne

gl

m

an

fa

go

th

re

ble

of

ord

m

no

Wi

ref

by

and

Will

dif-

foul

g of

un-

his

nd of

nity:

ands

thefe

le us

tage,

ated.

this

race,

ving, this

ng a-

from

or all

itting com-

d ex-

of our

alfo

, and

nt to

blind,

b the

ofia

eneral

ne as

medi-

lood.

with-

out

out water (Pf. cvi.) We could find no way to a city for our habitation; (our true and everlatting home) we were hungry, and thirsty (destitute of all proper food for our fouls,) and were bound in want, and in irons : we were brought low with labours, and weakened; and there was none to belp us. And he came to deliver us out of all these our distresses: to lead us into the right way to conduct us to our true country; to feed our hungry fouls with good things; to break our bonds in funder; to bring us refreshment, comfort, and rest from our labours; to fatisfy all our wants; to redrefs all our miseries; to cure our weakness with his strength; and to raise us up from death to life. All this, and much more, has the Son of God effected in our favour, by coming down from heaven, to be our Emmanuel, that is to be God with us. And shall we not then, my foul, join with the pfalmift, in frequently repeating in admiration at all these wonders, of the divine goodness, that facred hymn. Let the mercies of the Lord give glory to him: and his wonderful works to the children of men. Let them exalt him in the church of the people, and praise him in the chair of the ancients .- Let them facrifice to him a facrifice of praise, and declare his works with joy. O give glory to the Lord, for he is good, for his merey endureth forever. Let them fay for that have been redeemed by the Lord; whom he hath redeemed from the hand of the enemy, and gathered out of all countries. (Pf. cvi.) Yea, let them fay fo, and fing forth the mercies of the Lord, for all eternity. Amen, Amen.

Consider 3dly, that however great and inexpressible all these graces, and benefits are, which the Son of God has brought with him by his incarnation, in order to deliver us from all our evils, and to communicate to us all his goods; yet none of them all, nor all of them together, will effectually save us, without our consent and concurrence, and a due correspondence on our part with his mercy, and grace; by our yielding ourselves up entirely to him, by faith, and obedience. For what will it avail us to have the Vol. II.

light come down from heaven, to thene upon us, of we that our eyes against it, and love the darkness more than light? Or what shall we be the better for the ransom, which our Redeemer brings with him, and lays down for us; if we prefer our flavery and our chains, before the liberty of the children of God; and rather choose to stay with our old masters, Satan and fin, amongst the husks of swine, than to go along with our deliverer, who defires to carry us home with him to his Father's house? Alas so far from being the better, for all these graces and benefits, brought us by our Redeemer, we should indeed be much the worse, if we should receive them all in vain, and by our ingratitude, and obstinacy in fin, pervert them to our greater condemnation. For what greater perversity can there be, than that we should know that the way, the truth, and the life is come-down from heaven in our favour; and should still choose to go aftray from the way, and to follow the father of lies, into the regions of death? Down to brow add in owob

Conclude to embrace in such manner your great deliverer, who comes by his incarnation, to be your Emmanuel (God with us) by a faithful and diligent correspondence with all his mercies and graces; as that he may be always with you, and you may be always with him; and that nothing in life, or death, may

ever feparate you from him any more. Vd have this

## December 18. and la men

On other benefits of our Saviour to mankind by

CONSIDER first, that the Son of God, by his incarnation, came amongst us to be the father, and the head of all mankind, according to the spirit, and according to grace, as Adam was according to the steel, and according to nature. He came as the second Adam, to undo all that evil, which the first Adam had done

done, and brought upon us all; and to impart to us all that good, which the father of our flesh had deprived us rofied That as by one man fin entered into this world, and by fin death; and fo both fin and death passed upon all men: justice and grace should in like manner enter into this world, by one man, in order to our eternal life. Hence in quality of our father, he imparts to us a new generation, a fecond birth; by which we, who by our natural birth (by which we descend from the first Adam) are children of wrath, corrupted by fin, and condemned to hell; are born again by grace, cleanfed from fin, by his blood, incorporated in him, made children of God, and heirs of everlasting life. In quality of our head, he communicates to us all manner of graces, which in virtue of his omerits, are derived from him upon all the members of his mystical body, who by faith and obedience adhere to him. St. John xv, 4. 5.

Consider 2dly, the other near relations, markt down in the word of God, which our Lord has been pleased we should have with him, by means of his incarnation: fuch as that of our being now his brethren, (as he has been pleased to call us Ps. xxi. I will declare thy name to my brethren) by his taking our flesh and blood. A relation which gives us an honour, not granted to the Angels of being near a kin, even by confanguinity, to the Son of God himfelf: for he never took upon him the nature of the Angels, but took our nature, that he might be like to us in all things, excepting fin. For fo it behoved him, that was to be our high-priest, to make a reconciliation for our fins. Heb. ii. 16, 17. He is our elder brother, in the order of God's election, the first born among st many brethren. Rom. viii 29, in whom, and for whose sake, we also are elected; to be conformable to his image, here by grace, and hereafter in glory, through him. In this quality of our eldest brother, he is also our priest (as under the law of nature, before the written law, the first-born were priests) to officiate for us in all things that appertain to engb ty Ll2

knefs or for and and and

with the the t us the d by

then that from to go

great your corthat lways may

by

Kin

y his , and o the fecond m had done

in

ne

God, Hehr. v. 1; as also our prince; our leader, and captain in our warfare, our tutor and governor, our truck friend, to promote all our interest, to manage all our causes, to defend us from all our enemies, and to bring us on in our pilgrimage, till he presents us to his Father, and our Father, in his eternal kingdom. O how happy are we in such a brother!

Consider 3dly, that by means of the incarnation of the Son of God, we are related to him, not only as children to our father, as members to our head, and as brothers to our eldest brother, but also as a holy building to our foundation, in which he is the corner stone; in whom all the building framed together groweth up into a boly temple in the Lord --- a habitation of God in the spirit, Eph. ii, 20, 21, 22: and as branches to the flock, into which we are ingrafted, and planted by baptilm. Hence our Lord tells us (John xv. 4, 5,) Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can you except you abide in me. I am the vine, you are the branches: he that abideth in me, and I in him, the same beareth much fruit for without me you can do nothing. But of all the relations we have to the Son of God, in confequence of his incarnation, there is none more endearing, than that of our being made his spouse: the church being the bride, the wife of the Lamb, brought out of his fide, as Eve was from the fide of Adam, cast into the deep sleep of death upon the erofs; and espoused to him, by an everlatting and inviolable contract, of which Chrstian matrimony is the facred and mysterious sign: and every particular soul, that is in the state of grace, partaking in the dignity and happiness, of this near and dear relation of spoules to the Lamb of God. Christians, are you fenfible how great this dignity and happiness is for your fouls to be espoused to the Son of God? In confequence of which you should be one spirit with Christ, as Adam and Eve were one flesh. O take care to be ever faithful and true to this divine spouse; who has loved you, and delivered himself up for you, that he might had rad

every Day in the Year.

might fanctify you and cleanfe you for himfelf, with

his own most precious blood.

and

our,

nage and

s us

ung-

101 on of

y as and holy

orner weth

od in o the

d by , 5,)

fruit

u ex-

areth

But

, in

en-

ouse:

amb,

le of

the

din-

s the fout,

enity

of of

fen-

Pour

mfe-

wift,

obe

has

t he

ight

Conclude to behave, in your whole life and converfation, agreeably, in all respects, to these facred relatitions, which you now have with the Son of God; and never to degenerate from such a father, such a head, fuch a brother, and fuch a spouse, by any actions unworthy, of either the dignity, or fanctity of a Chri-

## December 19.

On our Saviour as our king, and our priest.

CONSIDER first, that the Son of God, by his incarnation, came also amongst us, to be both our king, and our priest; and in these qualities, to impart all bleffings to us; and even to make us also kings and priefts to his Father, Apocal. i. 6. He is our true Melchisdech, sovereign king and high priest for ever: he is the true king of justice, and king of peace; of whose reign there shall be no end. came, by his incarnation, to dethrone the usurper Satan, and to establish amongst us the kingdom of grace, by which he reigns in all the fouls of his true subjects. For his kingdom is not of this world; nor like to any of these petty kingdoms of this world: but is of a farmore excellent constitution, a more noble foundation, and a more extensive dominion, reaching to all nations, and to all ages: it is never to be conquered; it shall be glorious for evermore. Of this great king, and his reign, the royal prophet fings (Pf. lxxi.) Give to the king thy judgment, O God----to judge thy people with justice, and thy poor with judgment. Let the mountains receive peace for the people, and the hills justice. He shall judge the poor of the people, and he shall fave the children of the poor and he shall bring down the oppresser, (the devil). And he shall continue with the fun, and might 113 beyond

th

beyond the moon, throughout all generations if He fhall come down like rain upon the fleece; and as howers falling gently upon the earth. In his days hall juffice spring up, and abundance of peace, till the moon be taken away. And he shall rule from fea to fea &c. all kings of the earth shall adore him. all nations shall serve him. For he shall deliver the poor from the mighty--- and he shall save the fouls of the poor. He shall redeem their souls from · usuries and iniquities, and their name shall be hoonorable in his fight'. Such, Christians, is our great King, who shall rule us for evermore: and such are the bleffings, he brings us by his reign: according to what is written in the same plalm: In him shall all the tribes of the earth be bleffed. O let his name then be bleffed for evermore; and bleffed be his heavenly Father, who worketh these wonderful things, in our favour. Yea bleffed be the name of his majesty forever; and let the whole earth be filled with his glory. So be it. So be it.

Confider 2dly, that the Son of God, incarnate for us, is not only our king: he is our priest too; the high-prieft of God and man. Now every high prieft, fays the Apostle, Heb. v. 1. taken from among men, is appointed for men, in the things that appertain to God, that he may offer up gifts and facrifices for fin. And thus the Son of God, becoming man by his incarnation, was called, by his Father, and anointed to this high-prieftly office, by his Holy Spirit, to exe. cute every branch of it, to the glory of his Father, and in behalf of us men. This he did in the days of his flesh, that is, of his mortal life, by offering up prayers and supplications, with a strong cry and tears, Heb. v. 7, this he did in death, by the great facrifice, for the fins of the whole world, which he then offered upon the altar of the cross. This he still continues to do, in the fanctuary of heaven, into which he has carried the blood of his facrifice, to be there prefented before the throne of his Father: where also with this blood, he continually makes intercession, for the obtaining taining of mercy, grace and salvation for us. Such are the benefits which are derived upon us from the ever-lasting priesthood of our Lord. Seeing then, says the Apostle, that we have this great high priest, that bath passed into the heavens, fesus the Son of God: let us hold fast our confession. For we have not a ligh priest, who cannot have compassion on our infirmities; but one tempted in all things like as we, yet without sin. Let us go therefore with considence to the throne of grace: that we may obtain mercy, and find grace in seasona-

ble aid, Heb. vi. 14, 15, 16.

He

nd as

days

Hipoil

from

him,

eliver

e the

from

great

h are

ng to

the the

ben be

y Fa-

our

for-

dory.

te for

; the

rieft,

men,

ain to

r fin.

IS III-

ed to

exe.

ther,

ays of

g up.

tears,

ifice,

Fered

ies to

has

ented

ob-

ining

Consider 3dly, that Christ our Lord, not content with executing the prieftly office, in our behalf, whilft he was here upon earth, in his own person; and continuing to execute it himself, after his ascention, in the fanctuary of heaven: was pleased moreover before his departure hence, to ordain others, not as his fuccessors (for his priesthood is eternal) but as his ministers; to exercise in his name, and for the benefit of his people, all the offices and functions of the priesthood here amongst us; he affitting and cooperating with them from heaven; and, as he has promifed, being always with them, and keeping up a perpetual fuccession of them, all days, even till the consummation of the world, Matt. xxviii. 18, 19, 20. So that we do not only owe to our great high-priest, and to his priefthood, all those bleffings, which he himfelf in person has at any time bestowed upon mankind; but also those many graces and spiritual benefits, which he daily confers upon us, by the ministery of men, whom he has empowered and commissioned to preach his Gospel, administer his facraments, remit fins in his name, blefs in his name, impart the grace of the Holy Ghoft, by imposition of hands; and to confecrate, and offer up daily in his name his body and blood, for all the great ends of facrifice. In all these offices, our Lord affifts as our high-prieft; and whatloever grace is here given to the faithful it is all derived from his priefthood: who has imparted indeed to those whom he has made his vicegerents, the doctrine, gaining

a high-prieft.

Conclude to keep up in your fouls a grateful fense of the innumerable benefits, which have been conferred upon all mankind, by the incarnation of the Son of God; by which he is become our king, and our priest. Adhere to him in both these his qualities: daily beg that he would establish his reign in you; and by his priesthood, deliver you from your fins, and bring you to his Father, to be eternally his.

### December 20.

On our Saviour, as our sacrifice.

CONSIDER first, that the Son of God, by his incarnation, did not only come amongst us to be our king, and our prieft; but to be our facrifice too; and in that quality to be an inexhaustible source, of all good to our fouls. Man, from the beginning, always owed to his God, the homage of adoration, praise and glory; he was ever bound to make him the best offerings he was able; he owed his God perpetual thanksgiving, for his perpetual goodness and bounty to him; and he was ever bound to acknowledge, by prayer, his total dependance upon this giver of all good gifts, without whom he could do nothing. But after fin, he contracted a new debt, by which he was bound to make satisfaction also to the divine justice, for the offence he had committed. Hence we find from the beginning of the world, frequent mention in the scriptures of sacrifices offered to God: hence, in the law, were fo many ordinances, relating to burnt-offerings, fin-offerings, and peace-offerings; as fo many different kinds of facrifices, to answer the different

di al of w fe th gl

pe So se

111

fing a i

ble

an tu he fo

a wind in fpi

the gire for chi

for

for

different branches of man's duty to his maker, But alas! how little proportion was there in all, or any of these ancient sacrifices, with those great ends for which they were offered? How infiguificant in itfelf (abstracting from that sacrifice to come, of which they were all types) was all that homage, adoration, glory, and thankigiving, which was paid to the infinite majesty of God, by these oblations of oxen, goats or theep. How much less could the blood of oxen or the blood of goats take away sins; or be a praper atonement for the great fin of the world, by which man had fallen from his God. Therefore the Son of God came, by his incarnation, to make himfelf the victim and facrifice of all mankind, to fubflitute himself instead of all those ancient burnt-offerings, fin-offerings and peace-offerings; to answer in a most perfect manner all the ends of sacrifice; and to wash away all our fins, with his own most precious blood. O bleffed be his name, through all generations, for this his infinite goodness to us!

Confider 2dly, what great things the Son of God has done for us all, in making himself our facrifice; and what great things he has enabled us to do, by virtue of his facrifice. In dying for us upon the crofs, he has made himself a holocaust or whole burnt-offering for us, of most sweet savour to his heavenly Father: a facrifice of homage, adoration, praise and glory, worthy of the infinite majesty of God; because of the infinite dignity both of the offerer, and of the offering. In bowing down his head, and yielding up his spirit for us, by his death, he has also made an oblation of himself, infinitely agreeable to his Father, for all the other ends of facrifice; here he offered a thankfgiving, truly worthy of God, both for himself, and for us; a peace-offering, of infinite value, for purchaing peace, and all happiness for us; and for opening in our favour all the fountains of grace and life: and particularly he here made himself a fin-offering for us all; a victim of propitiation of infinite virtue, for taking away all the fins of the world, and reconciling

y his to be too; , alraise belt etual by fall

he

vine

ence

uent

od:

tting

ngs;

the

rent

different

d the

s re-

erfor-

fuch

ferse

nfer-

on of

our

ities :

and

pring.

See

with his God. And this great facrifice of his, with all its fruits, he has in such manner niade over to us, as to authorize and enable us, to offer up the same facrifice, with him, and in his name, to his Father, for all the same ends as he did; and to give thereby

infinite glory to God; and to procure infinite bleffings to ourselves and to all the world.

Consider 3dly, that this facrifice, which Christ our Lord offered up to his Father, on the altar of the cross; (as a homage and adoration, which, as man, he paid to him by his death; as a thanks-offering of infinite value; -as an atonement for fin, more than fufficient to cancel the fins of ten thousand worlds, though infinite in malice, and as an oblation of infinite merit, in the way of prayer, and impeiration of all graces and bleffings from God, for all mankind, both for time and eternity) did not expire by his death, no more than his priefthood did. The whole victim of his facrifice was restored to him again, at his resurrection, and he has carried it with him, at his ascenfion, into the fanctuary of heaven: where, with it, he continually gives adoration and thanks to his Father, both in his own and our name; and continually pleads for mercy and grace for us. But this is not all: he has also appointed, this same sacrifice to be kept up forever in his church, in the facred mysteries; and to be offered up daily, for the like intentions, on thousands of altars, in all nations, as long as the world shall endure: himself in person, though invisibly, officiating therein, both as priest and victim; both as offerer and offering. See then, my foul, if any thing more can be defired to make us compleatly happy; who have continually amongst us such a factifice, in which we have the fource of all happines, and the fovereign means of all good. I would wo

Conclude never to be wanting, on thy part, in a due correspondence with all these graces, and blessings of heaven; which the Son of God has purchased for thee by his facrifice; and which he daily seeks to en-

-170 3

rich

rich

fact

blo

for

for

wh

the

giv

nua

tha

her

giv

ma

me

cri

me

-911

VIG

gr

th

an

N

in

fr

W

th

da

h

W

11

V

0

je

tl

rich thee with, by the application of the fruits of his facrifice, in the daily oblation of his own body, and blood. O learn, then my foul, to unite all thy performances with those of the Son of God, incarnate for the love of thee; and daily offer thyfelf with him, who daily offers himself in sacrifice for the love of thee! Unite all thy adoration, praise, and thanksgiving, with that which thy Saviour, as man, continually prefents to his Father in heaven, and with all that which he daily offers him, on a million of altars, here upon earth: and thy adoration, praise, and thansgiving, shall not fail of being accepted of. In like manner unite all thy prayers, and supplications for mercy, with those of Jesus Christ, and with his sacrifice; and thou shalt always find through him both mercy and grace. sale bechage from tone are all mankind, both for

## December 21.

## Thomas, the Apostle.

CONSIDER first, that in celebrating the festi-vals of the Saints, we must principally have in view the glorifying the God of the Saints, and the giving him thanks for all the wonders of his grace in them; and all that glory to which he has exalted them; and with which he has crowned them to all eternity. Now God is wonderful indeed in all his Saints: but in none more than in the Apostles; whom he raised from the lowest and meanest condition in life, as it were from the earth, and from the dunghill, to make them the princes of his people; the pillars, and foundations of his church; prodigies of his grace; full of his divine spirit; dispensers of all his treasures, and workers of all kind of wonders here upon earth; and now has exalted to fit with him on his throne in heaven, to come one day with him to be the judges both of men and angels. See then Christians, what subjects we have to meditate upon, on the festivals of the Apostles; what motives we have to praise, and

union, with to us, e fame at her, hereby effings

iff our of the an, he with no fuffihough merit, graces oth for th, no tim of refurance.
with to his

this is fice to mysteintens long though

foul, if pleatly a facriopiness,

ings of for to en-

glorify God for all he has done for them; and through them for us all: what encouragements we here have, however mean and poor we may be in all that is good, to relie on the power, goodness and mercy of our God; who loves to work his greatest wonders in favour of fuch as are little and humble: and what lessons we have for our instruction, and our imitation, in the ready correspondence of the apostles with divine grace, and their diligent cooperation with it, unto the end.

Consider 2dly, from the epistle read on this day (Eph. ii. 19) the great advantages we have received, through the ministery of the Apostles, in our being called to the Christian religion, of which they were the first preachers, and teachers. For now, fays St. Paul, speaking to all Christians, you are no more strangers and foreigners; but you are fellow-citizens with the Saints, and the domesticks of God; built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone: in whom all the building framed together groweth up into a holy temple in the Lord &c. Yes Christians, it was by the ministery of the Apostles, we were originally brought to all this good: and as the same Apostle adds Heb. xii. 21, by our admission into the church of God, we are now come to mount Sion, and to the city of the living God, the beavenly ferufalem, and to the company of many thousands of Angels, and to the church of the first born, who are written in heaven, and to God the judge of all; and to the spirits of the just made perfect, and to fesus, the mediator of the new testament, and to the sprinkling of blood, which speaketh better than that of Abel: viz. by crying to heaven for mercy, and not for justice. O happy communion of Saints! A communion in all that is good, with all that are good: to which we have been introduced by the Apostles of Christ. O glory for evermore be to their Lord, the author of all their good, and of all our good !

Consider 3dly, the particular lessons which St. Thomas teaches us by his example. When the other

disciples

di

fa

Si

u

10

A

W

re

ri

m

m

re

th

OI

CC

an

ar

fa

hi

hi

0

fa

bo

01

CO

in

ha

an

disciples opposed our Saviour's going back to Jerufalem, where the Jews had lately fought his death: St. Thomas alone generously faid: Let us also go, that we may die with him. John xi. 16. Such was his love for his mafter, and fuch his courage in his cause. Are we in the like dispositions? Are we willing to die with Christ; or for Christ; when we are frightened with every little difficulty or danger; and ever ready to turn our backs upon him, rather than to risk any thing for him; or part with our own humour, or fatisfaction for the love of him? St. Thomas was flow of belief, with regard to the refurrection of our Lord; till he was favoured both with the fight of him, and the handling of his wounds : but then he yielded himself up immediately; and cried out with a most lively faith, and ardent love, my Lord and my God! This lively faith, and ardent love, continued with him, ever growing and encreasing; and carried him through all his apostolick labours amongst so many barbarous nations (to which he is faid to have preached the gospel) and through all his fufferings, till by a glorious martyrdom, it brought him to his Lord, and eternally united him to him. O that we had but some little share in this lively faith, and ardent love! It would make all our labours and fufferings easy to us, and bring us also to our Lord.

Conclude so to glorify God in this Saint, as to encourage thyself also to walk in his sootsteps, by an imitation of his virtues; in hopes of sharing in his happiness. And for this end, ever beg his prayers

communion of laguary is a communion in all that is

good, with all that are good: to which we have been

introduced by the Apolitics of Christi. O giver for

evermore, be to their Lord, the author of all fitted

and intercession.

disciplish

rough

have,

good,

of our

ers in

what

imita-

s with

ith it,

s day

eived,

being

were

ys St.

angers

th the

on the

A bim-

uilding

e Lord

of the

H this

I, by

e now

nd, the

sho are

and to

the me-

f blood,

crying happy

that is

been

ry for

Il their

ch St.

e other

isciples

Vol. II. M m Decem-

ol. II. Decem-

of anathenia to

# m and tariom objecember 22.

every Day in the Rear

# the same on the Ember week in Advent.

ONSIDER first, that the Ember weeks, at the four feasons of the year, are times set aside by the church, from the earliest ages, for fasting and prayer. The primitive church had that zealous regard for the glory of God, and the fanctification of the fouls of her children, by training them up to these religious exercices, fo much recommended by the word of God; that the would not fuffer any of the four parts of the year to pass, without calling upon them all, to fanctify one weak at least, by more than ordinary devotion; and by an offering up to God therein the tribute of a penitential fast. In which also she had moreover in view, that by their diligence in this practice, her children might draw down a bleffing from God, on all their labours, and on the fruits of the earth; that they might give thanks for the bleffings already received; and implore the divine mercy for the forgiveness of the fins they were continually committing. Christians, let us, at these holy times, enter into these views of our holy mother the church: and by joining as it were in a body, with all the people of God upon earth, in fasting, in alms deeds, and in humble prayer, make the best return we are able to the giver of all good gifts, for all his benefits; beg a continuance of his graces and bleffings; and the pardon of all our fins; thro' the merits of the paffion and death of his only Son, our Lord and Saviour Jesus Christ.

Consider 2dly, that these penitential sasts, of the ember weeks, are also instituted in order to turn away the judgments of God; which we have too great reason to apprehend may be hanging over our heads on account of our sins. For if we duly consider the multitude, and enormity of the crimes, that are daily and hourly committed, amongst Christians, of all degrees

houy

and con

figy to

that ar

dl ogo

in Buil

at the

by the

prayer.

for the

fouls of

eligious

f God;

of the

anctify

otion;

oute of

reover

e, her

od, on

; that

dy re-

iveness

Chri-

thefe

join-

ple of

and in

e able

; beg

nd the

on and

Christ.

of the

away

reason

on ac-

mul-

y and

egrees

houy

and conditions; crimes that continually cry to heaven for vengeance; and how few there are in comparison, that are not frequently falling into mortal fin, in one shape, or another: we cannot but fear lest the very worst of God's judgments may be speedily falling upon Christendom, if not averted by prayer and 'Tis then not only a duty of obedience to penance. our mother the church, but a charity also that we owe both to ourselves, and to our neighbours, to join at thefe times in prayer and penance; in order to prevent these dismal visitations of the divine justice: and to turn now to the Lord, with our whole heart, in fasting, and weeping, and mourning, as the prophet admonishes (foel. ii); that so by entring into dispositions of true penitents, and feriously turning away from the evil of our fins, we may prevail with our merciful God, to turn away also his scourges from us which we have deferved by our fins. O that Christians would remember this, on all their days of fasting; and would always enter into the true spirit of these institutions, chiefly designed for the abolishing fin, and appealing the divine justice! Thus would they offer up to God, such a fast as he has chosen. would their fastings draw down a blessing from him.

Consider 3dly, that the ember weeks are also set aside by the church of Christ, for the times of giving holy orders: which by apostolical tradition, and by the example of the apostles, ought to be accompanied with prayer and fasting, Acts xiii. 2. 3. xiv. 22. Yes Christians, as there is not any one thing, on which both the general good of the whole church, and the welfare of every foul in particular, fo much depends, as upon having Saints for our paftors; and fuch as may be men according to God's own heart; who both by word and work may continually promote the glory of God, and the falvation of fouls:: fo there is not any one thing, which more preffingly calls for our prayers and fasting, than the obtaining of such pastors from God. This should indeed have a great part in our devotions at all times: but more soongebile to energind M. m. 2. betterness especially

priests are sometimes permitted by God, as one of his most dreadful judgments, upon the sins of the people. 'Tis the business then of all Christians, by praying well, and living well, to avert this judgment;

and to obtain better guides.

Conclude to labour, by more than ordinary devotion and penance, at these holy times, to answer all the ends of these ancient institutions. This ember week in particular, and all the latter part of advent, (that is, twelve whole days before Christmas,) by an ancient custom of the primitive English-church, was dedicated by our Catholick ancestors to fastings, watchings, prayer, and alms: and all the faithful, at this time, betook themselves to confession and penance, in order to prepare themselves for a worthy participation of the body of the Lord, on Christmas day. As we learn from B. Egbert, who was archbishop of York above a thousand years ago. (in Dialogo de ecclesia-sticâ institutione) O how much have we degenerated from this ancient piety!

## December 23.

On the preparation for the birth of Christ.

ONSIDER first that when the time drew near, in which the world was to be blessed with the birth of our Saviour; the Blessed Virgin, who bore him in her womb, and her chast Spouse St. Joseph, in obedience to the edict of the emperour Augustus, took a journey from Nazareth to Bethlehem, there to be enrolled in the city of David, as they were both of them of the royal stock of David. The emperour in giving out these orders, had no other view than the gratifying his vanity, or his avarice, by the tax imposed on that occasion. But God who had ordained, and foretold long before, by his prophet Micheas, that his Son should be born in Bethlehem,

one of of the ns, by ment; devoall the week (that n anas deratcht this e, in ation s we York

clesia-

erated

near,

the

bore

Jo-

rour

thle-

they

avid.

ther

, by

who

phet

em,

Was

a Bad

was pleased to bring about his eternal decrees in this manner; and to prepare by this occasion, a place. for his birth, suitable to the great designs, for which he fent him into this world. For behold after a long and wearisome winter's journey, when the bleffed Mother, with the Son of God in her womb, was arrived at Bethlehem, the town was full; and none of the inhabitants, not even of their own kindred and family, would receive them into their houses; or give them any entertainment: the very inns would not lodge them; there was no room for them. O ye heavens, stand astonished to see the Son of God, the Lord and Maker of heaven and earth, thus debase himself, from the very beginning, as not to allow himfelf even in his very birth, any of the common conveniences of life; no not fo much as a house to cover his head! O let him be fo much the more dear to us, by how much he has made himself more mean and contemptible, for the love of us!

Confider 2dly, what kind of a palace, the king of heaven, prepared on this occasion for the birth of his Son. St. Joseph, after seeking in vain for a lodging, in the town, found out at last an open stable, or stall for beafts, exposed on all fides to the inclemency of the weather; which for want of better accommodations, their poverty and humility were contented to take up with. And this was the palace the divine wisdom made choice of for the birth of our great king; the manger here, which had ferved for the ox and the ass, was the royal bed of state, in which he was first laid, upon his coming down amongst us. O how has the Word incarnate here annihilated himself for us! O how loudly has he condemned, from his very birth, our corrupt felf-love in all its branches; with all the maxims of worldly pride, and the favorite inclinations of flesh and blood! Man fell originally from God, by proudly affecting a superiour excellence, which might make him like to God; by coveting to have, what God did not allow him; and by feeking to gratify his fenfual appetite, with the forbidden fruit: therefore

Mm3

the

the Son of God begins his mortal life, by the exercice of a most profound humility, to cure our pride; by embracing a voluntary poverty, even to the want of all things, in opposition to our covetousness, and love of the mammon of the world; and by choosing for himself hardships and sufferings, in opposition to our love of sensual and worldly pleasures. O let us study well these lessons, which this heavenly master begins to teach us, by his great example, even from his first

appearance amongst us!

Consider 3dly, Christian souls, that the Son of God, who heretofore came down from heaven, to be born into this world, for you, earnestly desires at present to be spiritually born in you. See then, that you correspond, on your part, with this his earnest desire, by preparing your fouls for him; and giving them up to him. O be not like those unhappy Bethlehemites, who refused him a place in their houses, and would not find any room for him! But then if you are willing to admit him, take care to discharge from your inward house all such company as is disagreeable to him. For how great foever his defire is, of coming and being spiritually born in your fouls, he will not come thither, as long as you wilfully entertain there his and your mortal enemies, the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life: those very enemies, whom he came from heaven to fight against; and against whom he has declared an eternal war, by the aufterity, poverty and humility of his birth, of his education, and of his whole life, and death. Moreover if you defire to have him to abide in you, by virtue of a spiritual birth, you must allow him the chiefest place in your heart and foul, by driving far away from you all irregular affections to the world, or to any creature whatfoever. For though he did not disdain the stable nor the crib, the ox, nor the as; he will not endure a heart divided, or occupied by unclean affections; which will not allow him the whole bed, without a partner in love.

tet us tom with the Biefield

sili diguy

Conclude to let nothing be wanting on your part, to ensure to yourselves the happiness of having the Son of God spiritually born in your soul. O invite him thither, with all possible affection; ready to give up all things else, that he may abide with you: and beg of him, who knows your poverty and misery, that he would prepare himself a place in you, and furnish your souls with all those ornaments of virtue and grace, which are suitable to this his spiritual birth

### December 24.

#### On the birth of Christ.

ONSIDER first, that the time being now Come, in which the Son of God was to be born into this world; in the filence of the night, and in the obscurity of a stable, the eternal Word of God, by whom all things were made, iffued out from his nine months close confinement in his mother's womb, without any detriment of her virginal integrity; and fo came to dwell amongst us. See, my foul, and contemplate with thy inward eyes this lovely babe, (O how lovely indeed, and loving to us!) already beginning to fuffer for thee, and to weep bitterly for thy fins. See how his bleffed mother takes him up from the ground, shivering with cold: fee with what profound reverence, on the one hand, and with what ardent love and affection on the other, she embraces him; and carefully wraps him up in fwadling clothes, and lays him in the manger. But fee also, in the midst of all this poverty and humility of this new born king, all the heavenly quires of Angels and Archangels and all the Cherubims and Seraphims, descending from heaven, to adore their Lord, and to fing their hymns of praise and glory to him: according to that of the Apostle Hebr. i. 6, that when God brought his first-born into the world, he faid : Let all the Angels of God adore him. Christians let us join with all these heavenly spirits: let us join with the Blessed Virgin, the mother

and you from eable com-will rtain ce of de of aven d an

ty of

bide

llow

ving

orld,

not

als;

d by

hole

cice

by

nt of

love

for

our

tudy is to

first

God,

born

cor-

fire,

hem ehemother of God, in our homage of adoration, praise and thanksgiving to the Son of God, born into this world to be our *Emmanuel* (God with us) and to save us: let us welcome him at his birth and embrace him,

with all the affection of our fouls.

Consider 2dly, what we read Luke ii, that at the time of the birth of our Lord, ' there were in the same country shepherds watching, and keeping the night watches over their flock. And behold an Angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the Angel faid to them: fear onot: for behold I bring you good tidings of great o joy, that shall be to all the people: for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a fign unto you: you shall find the infant wrapped in swadling clothes, and laid in a manger. And suddenly there was with the Angel a multitude of the heavenly army, praising God, and faying: glory to God in the highest, and on earth peace to men of good will.' See Christians you study well the lessons designed for you in this whole passage. Behold a heavenly messenger is here fent, to carry the first news, the happy tidings, of the birth of the Son of God; born into this world, to be the Saviour of the world. But to whom, do you think, does God fend, this joyful message, this heavenly embaffy? Not to any of the great ones of this world; nor to any of the worldly wife, nor to the learned, nor to the rich, nor to any of them that lived at their ease, and wallowed in sensual pleafures. No: their pride and felf-conceit, their love of the world, and of the things of this world, their love of fenfual and carnal pleasures, fastened them down to the earth, and disqualified them for the visits of heaven. What manner of men then were they who were favoured with this glorious vision, and this heavenly message: and in consequence of it were the first, after the Blessed Virgin and St. Joseph, that had the happiness to see and to worship, the Saviour of the world ;

world; to believe in him themselves, and to preach, and publish his coming to their neighbours? O they were poor, humble, harmless shepherds, keeping the night watches over their flock; attentive to the business of their humble calling, and likely employing that silent time of the night, in joining the praises of God and prayer, with the care of their sheep. Now such as these are commonly the favourites of the most High, who resists the proud, and gives his grace to the humble. See my soul, these be also thy dispositions, if thou wouldst be favoured by our Lord

with his divine graces.

raife

this

fave

him,

time

fame

night

el of

God

th a

fear

great

ay is

, in

unto

lling

here

my,

the

vill.

for

Ten-

appy

this

om,

age,

ones

nor

nem

lea-

love

heir

nem

ifits

hey

this

the

had

the

Confider 3dly, the words of the Angel to the shepherds: I bring you good tidings of great joy, that shall be to all the people, for this day is born to you a Saviour. See Christians, what ought to be the subject of your joy, at this holy time: a Saviour is born this day to you, who comes to fave his people from their fins; who comes to deliver you from the power and flavery of the devil, and from hell, and damnation: and to bring to you mercy, grace and falvation. O here is a just subject of true joy indeed! Not like the joys of worldlings, which are either vain, and foolish, or base, and filthy; but a joy in the Lord, and in his goodness, which opens to us by this mystery the gate of joys, that shall never end. O let us then join with all the heavenly quires, in the facred hymn, they fung on this occasion: Glory to God in the highest, and on earth, peace to men of good will. Let us ever glorify him, who has wrought these wonders for us; and who has fent us, by the birth of his Son, justice and abundance of peace till the moon be taken away. O how lovely and defireable is this peace! But it is only bestowed on men of good will: For there is no peace to the wicked, faith the Lord, Ifai, xlviii. 22.

Conclude to imitate the shepherds; by going over with them in spirit to Bethlehem, this night, and there paying your homage, and making your offerings to your new-born King. The offering he calls for is

world

that

that of your heart. O give it him without referve! But let it be a loving heart, to answer that love; which has brought him down from heaven to you: let it be a contrite and humble heart, in consideration of your ingratitude, and manifold sins against him.

# December 25. On Christmas-Day.

CONSIDER first, that the devotion of this holy time, and of this day in particular, calls us to the crib of Bethlehem, there to contemplate our infant Saviour, and to entertain our fouls with him. O what a large field have we here opened to us, for our meditations! Christians, place yourselves in spirit, near the manger of your Lord, and fix the eyes of your foul upon him. Reflect, who this is, whom you fee here lying before you, as a helpless infant, in this open stall; suffering, and weeping, poor, and humble, wrapt up in these mean swadling cloths, and laid in this crib, between an ox, and as? O! your faith, will inform you, that under all these mean appearances here lies concealed the Lord of glory! This infant, not yet one day old, is the eternal Son of the eternal God: this weak helpless babe, is he who by his almighty power made both heaven, and earth: he who is here wrapt up so straitly, and confined to this narrow crib, fills heaven, and earth, with his incomprehensible immensity: this speechless child, is God's own Word, who called all things out of nothing, and whom all things obey. O wonderful mystery, which has thus joined together the highest, and the lowest; all that is great in heaven, with all that is little and contemptible upon earth, in the person of this infant God! But what is the meaning of all this? What has brought this great God down to this stable, to this crib? Why has he thus debased, and perfectly annihilated himself? O my soul, 'tis for thy sake: 'tis for the love of thee: 'tis to redeem thee, and of anid they spired and ad thouse anytholic to

deliver thee from fin, and hell: 'tis to give thee an example of all virtue; 'tis to draw thy heart to him-

felf, and to engage thee to love him.

Confider 2dly, and study well the great lessons, which the Son of God defires to teach thee from the crib. Learn to be humble, by the contemplation of his unparalleled humiliations, which he here so joyfully embraces for thy fake: learn to be poor in spirit, by the confideration of his voluntary poverty; learn mortification and felf-denial, by the view of his fufferings, which are all of his own choice. Learn of him here to despise this cheating world, and all its empty shows, its painted toys, its childish amusements, and all the allurements of its fenfual pleasures, which he, who is the wisdom of God, despises and condemns in his birth. But especially apply thyself to study well, and to learn from the contemplation of the Son of God in the crib, the infinite charity of God, his infinite love for thee, and the infinite enormity of fin, by which we continually rebel against this infinite charity. O my foul, if thou couldst but penetrate, with thy inward eyes, into the heart of this thy infant God; what heavenly flames wouldit thou there discover, of a more than feraphick love for thee! Thou wouldst there meet thyself, in the midst of the heart of thy Saviour, where he has so long ago given thee a place. O there thou wouldst effectually learn both to hate thy fins, and to love thy God.

Consider 3dly, the affections, with which thou oughtest to accompany thy meditations, in the stable of Bethlehem; if thou desirest to entertain there in a proper manner thy new-born King and Saviour. Here thou must exercise thyself, in acts of all the three divine, or theological virtues: of a lively faith in this thy infant God; and all his sacred truths, which lie here concealed in this mystery of his incarnation and birth; of all the wonders of his almighty power, wisdom, and goodness, which he has here wrought for the love of us; and of all the treasures of heaven, which he here brings with him, to

com-

love, you: on of

holy us to r inhim.

nis u

you this able, d in aith,

nces not ernal s alwho

narpreod's

ery, the

of his? ble,

ke:

liver

communicate to our fouls: of a most firm hope, and confidence, in his infinite power, mercy, and goodness; which he discovers to thee in this mystery; of a most ardent love for him, in return for all that love, which he here shews thee. Then pour forth thy foul, in his presence, in acts of adoration, praise, and glory; in acts of thanksgiving for all he has done for thee, and for the whole world; in acts of oblation of thy whole being, and of all the powers of thy foul, to his love and fervice: and make at his feet, (who is come to be the great high priest of God and men) an humble confession of all thy sins, with a most hearty forrow and contrition, for having ever offended fo good a God: craving mercy, pardon and absolution of him, and through him, and firmly refolving upon a new life for the future.

Conclude to let this be thy daily exercice, during this holy time of Christmas: and not to suffer any worldly entertainments or diversions, to keep thee out of the company of thy Saviour; at least so far as to hinder thee from waiting often on him, and spending a competent part of thy time with him, in proper meditations and affections. If thou art at a loss to know, how thou oughtest to entertain thyself with him; beg of him to teach thee: for he comes to be thy teacher. And if thou art sensible of the meanness of thy own performances, in point of adoration, praise, glory, thanksgiving, &c. offer up to the eternal Father, the adoration, praise, glory, and thanksgiving, of this thy new-born Saviour, to supply thy detects.

### December 26.

On St. Stephen.

CONSIDER first, that St. Stephen was the first martyr; that is, the first who bore witness to the divinity of Jesus Christ; by laying down his life for him: the first who after the death and passion of the Son of God, returned him blood for blood, life for life:

and

od-

fa

ve,

ul,

ry;

ee,

thy

his

me .

ble

and

od:

and

for

ing

any

out

s to

ing

per

s to

vith

be

ness

life,

Fa-

ing,

first

the

for

the

for

life:

life: the first that was so happy as to be made a victim of divine love, a holocaust of fweet savour in the fight of God: infine the first that washed his robes by martyrdom in the blood of the Lamb, and is now at the head of his heavenly train, who stand before the throne of God, and serve him day, and night, in his temple: where he that sitteth on the throne shall. dwell over them: and they shall no more hunger nor thirst, neither shall the fun fall on them, nor any heat: for the Lamb which is in the midst of the throne shall rule them, and shall lead them to the living fountains of waters, &c. Apoeal. vii. 15. &c. O my foul, what a glory, what a happiness it is, to lay down life itself for divine love! But alas! how far are the generality of Christians from this perfection of charity, who are fo unwilling to fuffer, even the least incommodities, for the fake of their heavenly lover? And is not this our case too? O let us love at least these generous lovers of our God: let us conceive a holy envy for their happiness: let us aspire to some degree of this happineis, by fighing, and praying for a share in their charity and love. It days smit with to sugar

Consider 2dly, the character, that is given to St. Stephen, by the Spirit of God. He was a man full of faith, and of the Holy Ghost, Acts vi. 5. He was full of grace, and fortitude, and did great wonders and miracles among the people. verse 8. By his zeal, the word of the Lord increased, and the number of the disciples was multiplied in Jerusalem exceedingly, v. 7. And though many adversaries rose up, who disputed against him, they were none of them able to resist the wisdom and the spirit that spoke, v. 10. And when he was hurried by them before the council; all that were there saw his face, as if it had been the face of an Angel, v. 15. His zeal for the faith of Christ, and the courage and conftancy, with which he maintained it before the council, was rewarded with a heavenly vition, in which he faw the glory of God, and the Lord Jesus standing at the right hand of God? May vii. 55. And his bearing testimony to this truth, drets Vol. II

on his martyrdom: for presently casting him forth our of the city they stoned him; invoking the Lord, and saying Lord Jesus, receive my spirit. And falling on his knees, he cried with a lowd voice saying: Lord lay not this sin to their charge. And when he had said this, he fell a steep in the Lord, Act. viii. 57, 58, 59. Christians, what admirable lessons and examples have we here of all virtues, in an heroick degree, in the life and death of this glorious Saint? He was full of saith: he was full of the Holy Ghost, and his gifts: he was full of grace: he was full of heavenly wisdom: he was full of divine charity: in a word, he was full of God, and of all good. O how happy shall we be, if we seriously endeavour to walk in the sootsteps of this great Saint,

by an imitation of these his virtues!

Consider 3dly, that as amongst the virtues of St. Stephen, none was more remarkable than his charity; to none more preffingly calls for our imitation. Charity has two branches, the love of God, and the love of our neighbours: the love of God, with our whole heart, and with our whole foul; and the love of our neighbours as ourselves. This love of God is exercised by feeking, and by promoting, in all things, the glory of God, by fanctifying his name, both by word and work; by labouring to propagate his Kingdom; by a perpetual conformity of our will to his will, and a perpetual dedication of our wholefelves to his divine fervice. Thus did St. Stephen continually exercise himfelf in the most perfect acts of the love of God: not by the bare profession of the tongue, but by work, and in truth. In like manner the love of our neighbours is exercifed, by feeking and promoting their true and everlafting welfare, upon all occasions; by withdrawing them from the errour of their way, and from the broad road that leads to perdition; and bringing them to God, and to his grace : thus also did St. Stephen continually exercise himself in the most perfect acts of the love of his neighbours, by his preaching and by his prayers; by his zeal for the falvation

102/2

yang

ees.

fin

lla

hat

roof

full

rce:

he

ine fall

en-

ty;

halove

hole

our

lory

and

by a

per-

fer-

nim-

not

ork,

eigh-

their

5 by

and

and

alfo

most

prea-

ation

of

them to Christ; though this his charity cost him his life. Now, greater love than this no man both, that a man should lay down his life for his friends, John xv. 13. But the most difficult point of all in the line of charity, as it regards our neighbours, is the love of our enemies: of which St. Stephen has given us a most glorious example in his last dying prayer for them, that were actually stoning him. Lord, loy not this sin to their charge.

Conclude to honour this great Saint, by diligently imitating his love for his God, his zeal for his glory, and for the falvation of fouls, his fortitude and confeancy in his fufferings, and his charity for his enemies. And to this end beg the affiftance of his prayers.

## December 27

an imitation of their us virtues !

# On St. John the Apostle, and Evangelist.

CONSIDER first, upon how many accounts we ought to honour St. John, the beloved disciple of the Son of God; and to glorify God in him, for his extraordinary gifts and graces bestowed upon him. He was called in his youth, whilft he was as yet innocent and pure, to follow our Lord Jesus; and he readily obeyed the call, and left both his parents, and all things elfe for the fake of Chrift. His zeal, and fortitude in the cause of his master procured him the name of Boanerges, or a fon of thunder. The purity of his foul and body made him a special favourite of his Lord; who therefore admitted him to lean upon his bosom, at his last supper, and to draw from that facred fountain of life, the heavenly waters of grace and troth; and on the following day, when he was dying upon the cross he recommended his Virgin mother to his cared that the might be his mother, and he might be her fon O bleffed Saint, great favourite both of Jesus and Mary, introduce us also, by the interest thou hast now in heaven, into some share Nn 2

in their favour; by procuring for us, by thy prayers,

the grace to imitate thy purity tone and to avol sid T nio Confider 2dly, to what a height, St. John was raised by divine grace. He was made an Apostle; and one of the chiefest of the Apostles; even one of the three, that were chosen by our Lord, to be witnesses both of his glory on mount Thabor, and of his anguish and agony, on mount Olivet. He was also an Evangelift or writer of the Gospel, (which none of the other Apostles were, except St. Matthew) and amongst the four evangelists, is compared to the eagle (which flies high, and looks upon the fun with a ftedfast eye) because of his sublime beginning, by taking his first flight up to the eternal Word, by whom all things were made; and his following, throughout his whole Gospel; the same sublime course, with his eye still fixed on this great Sun of justice, and the immense light of his divinity. St. John was also a Martyr, by drinking of the chalice of his Lord, (as he had foretold him) by a long course of sufferings; and by being at length fentenced to death, by the tyrant Domitian, and cast into a vessel of boiling oil; from whence he was delivered by an evident miracle. Infine he was a Prophet, to whom our Lord revealed an infinity of heavenly fecrets, and mysteries relating to latter times; which we find recorded in his Apocalypse, written during his banishment, in the isle of Patmos. See then my foul, how many titles this great Saint has to our veneration. But remember at the same time that the veneration which will please him best, will be a love and imitation of his virtues.

Confider 3dly, that the writings of St. John recommend nothing fo much as charity and verity, love, and truth. These they continually inculcate: charity, because God is charity: he is all love the has died for love : let us therefore love God, faith he, betaufe God first bath loved us. But then this, Taiththe, us the love of God, this is the charity we owe him, to keep his commandments. And this commandment we have from God, (the favourite commandment indeed

This love for one another all his epiftles are full off, this fweet odour they all breathe, with this they join verity or truth, loving in truth, walking in truth, for the fake of the truth, which abideth in us, and shall be with us forever. And what is this truth, but the Son of God himself, the way, the truth, and the life? Such was always the doctrine of St. John: this he perpetually preached, both by word and writing: such was the spirit of this disciple of love.

Conclude to embrace, with all thy foul, this charity and verity, this love and truth, fo much recommended by St. John; or rather by the Spirit of God, through him. Stick close by this charity and verity here, and it will abide with thee forever hereafter, and

will make thee happy for endless ages.

wittee, and the int-

ers,

HT

was

and

the

fles

an-

an

of

and

agle

ted-

ing

all

his

eye

im-

lar-

had l by

Dorom

Inaled

ting

po-

e of

this

sr at

eafe

es.

om-

ove,

char

died

aufe

LIUIS

oto

we

leen

of

## December 28.

## On the boly Innocents.

CONSIDER first, that the Son of God, who was born into this world to be the Saviour of the world, was no fooner born, but he began to be perfecuted by the children of this world. The wicked king Herod, to secure to himself and his family, the temporal kingdom of Judea, feeks the life of this new-born king; of whole birth he had been informed, by the fages of the East: and in order to compass his impious defign, employs both craft, and (when this was eluded) open violence, by the barbarous massacree of the Innocents. But all to no other purpose than to shew, how vain are the designs and efforts of men against the decrees of God; according to that of the wiseman, Prov. xxi, 30. There is no wisdom, there is no prudence, there is no counsel against the Lord. Our new born Saviour, by divine admonition, was carried away to Egypt, out of the reach of the tyrant: and all his barbarity only ferved to ren-N 11 3 der der the birth of the Messias more illustrious, by spreading the same of it through all the world; and to crown at the same time so many innocent martyrs: whilst, for his own part, it brought a perpetual odium upon his infamous memory; which no length of time can ever essace; and drew down most terrible judgments (within the compass of a year) upon his head: and as to his numerous family, for which he was so solicitous, they quickly lost the kingdom; and were in a short time totally extirpated. O see, Christians, how sad a thing it is wilfully to sight against our Saviour, by known sin; and how dismal the consequences

are of all fuch undertakings.

Confider 2dly, what we read, Matt. ii. 16. &c. Then Herod perceiving that he was deluded by the wifemen, was exceeding angry: and fending killed all the men children, that were in Bethlehem, and in all the borders thereof, from two years old and under. These, my foul, are the holy Innocents, whose feast we celebrate this day; as happy martyrs, bearing testimony, not by their words, but by their blood, to the birth of the Son of God. These are his first victims, immolated as fo many lambs, to illustrate the coming of the Lamb of God, born into this world, to take away the fins of the world. These are the first flowers of the martyrs, cropt in the very bud, by the impious persecutor of Christ: these the first fruits, produced by the coming of our Lord, and presented by him to his Father: to be followed afterwards by that abundant harvest, out of all nations, of innumerable glorious champions of Christ, who should maintain his cause, by the testimony of their blood. To these the church applies, in the leffon of this day, that of Apocalypse xiv. 4, 5. These are they, who were not defiled with women: for they are virgins. These follow the Lamb, whither soever he goeth. These were purchased from among men, the first fruits to God, and to the Lamb : and in their mouth there was found no tye: for they are without spot before the throne of .bod our friend; our phylician, and our advocare, &c of God! low and its agreed to some of the son

Confider 3dly, that, purity, innocence, and temporal fufferings are by divine appointment the way to eternal happiness. By this road, the holy Innocents arrived thither: O how happy are all they that are walking in this road! See then, Christians, how greatly you are deceived, in flying to much from fufferings, fince these are to bring you to your God. There was lamentation, and great mourning in Bethlehem, of the mothers of the holy Innocents; they were not to be comforted, because they had lost their children. In the mean time, there was great joy in heaven, for their happy transmigration to a better region of endless bliss. Thus where the world is forrowful, heaven rejoices: because the sufferings of this short time, produce for the sufferers, an eternal weight of glory in that bleffed kingdom: whereas they that are without fufferings are in danger of never coming thither.

Conclude to embrace whatfoever share may be appointed for thee in the fufferings of this life, as defigned by divine providence to help thee to heaven. Affure thyself that thy God knows what is best for thee; and that he fends thee, what he knows to be the best. Had not the Innocents been brought to God by the means of their sufferings, they might have lived to have crucified their Lord; and instead of being eternally happy, might have been eternally miferable.

## December 29. The portols

teffument of their blood. To thise On the gospel of the good shepherd. John x. read on the feast of St. Thomas of Canterbury.

ONSIDER first, that the Son of God, by his incarnation and birth, did not only come amongst us, to be our father, and to be our head; our king, our prieft, and our facrifice, our brother, and our friend; our physician, and our advocate, &c:

addo vrs :

ium ime idgead : was vere ans,

Sances

&c. vilemen bormy rate not the ated the way rs of

nous uced him bunrable

ntain thefe at of e not

folwere and ad no

ne of God.

but also recommends himself to us in this Gospel, under the amiable quality of the good shepherd, and paftor of our fouls. I am the good shepherd, faith he verse ii. the good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, who is not the owner of the sheep, seeth the wolf coming, and leaveth the sheep, and runneth away: and the wolf catcheth, and scattereth the sheep: but the hireling runneth away, because he is a hireling; and he hath no concern for the sheep. I am the good shepherd : and I know mine, and mine know me. As the Father knoweth me, and I know the Father: and I lay down my life for my sheep &c. O Christians, how happy are we in such a shepherd; fo great, fo good, fo loving, fo careful of our true welfare! O he is the good shepherd indeed, that came down from heaven, to feek the poor sheep that was loft; and when he had found it, took it upon his own shoulders, to carry it home, with joy, to his heavenly fold! Luke xv. O how dearly have his theep cost him ! O how truly has he made good in himfelf, that fentence that the good shepherd giveth his life for his sheep! O let us ever embrace and love, follow and obey, this true shepherd of our fouls.

Confider 2dly, how many ways this heavenly shepherd, is daily providing for all the necessities of his theep; and the tender affection he perpetually shews them. The Lord ruleth me (or as it is in the original, is my shepherd) faith the psalmist, Ps. xxii, and I shall want nothing: He hath fet me in a place of passure. Yes Christians, he has placed our souls here in the midst of the rich pastures, of his divine word, and facraments, in the communion of his church. He hath brought us up by the streams of the living waters of his grace, which are ever flowing to refresh and nourish us. He conducts us to the paths of justice; he converts our fouls; he is with us, even when we are walking in the midst of the shadow of death; his rod and his fluff still comfort and support us. But O give ear my foul to what follows in the same psalm. Thou hast prepared a table before me, against them that affict

me Thou haft anointed my head with oil; and my chalice which inebriateth me, bow goodly is it ! Here are benefits indeed of this divine paftor of our fouls; he has prepared a table for us; in which he feeds his sheep, with his own most sacred body and blood: he anoints our heads with the divine oil of his holy Spirit: and he inebriates us with the goodly chalice of his passion, continually offered up on our altars, to be a plentiful fource to us of all heavenly grace. And in consequence of all these favours, already bestowed on us, he encourages us to conclude with the royal prophet; that his mercy will follow us all the days of our life; and that we shall dwell in the house of the Lord, unto length of days, even to a happy eternity.

Confider 3dly, what we owe, in quality of the sheep of Christ, to this divine shepherd. He tells us John x. 3, 4, 5. That his sheep hear the voice of their shepherd : that he calleth his own sheep by name and leadeth them out: that he goeth before them; and that the sheep follow him, because they know his voice : but a stranger they follow not, but fly from him, because they know not the voice of Arangers. And again verse, 27, 28. My sheep hear my voice: and I know them; and they follow me. And I give them eternal life; and they shall not perish forever; and no man shall snatch them out of my band. Christians, do we stick close to this heavenly shepherd? Do we follow him both by our faith, and by our life? Do we know him, and hear his voice? Do we fly from strangers, the world, the flesh ; and the devil? If so, we are his sheep indeed; and if we persevere, he will bring us, in spite of the world, the flesh, and the devil, to the pastures of eternal life. But if we run away from our shepherd, to follow these strangers, we must expect to fall a prey to the wolves. to rathe tathe of saylow, sale

Conclude to embrace your divine Saviour, under this amiable character of the pattor and shepherd of your fouls and as nothing has been wanting on his tide, to fulfil, in the utmost perfection, even beyond all expression and imagination, every part of the character

THE.

יחום

and

he

eep.

0-15

and

volf

un-

on-

USOI

me,

my

ha

of

ed.

eep

110

his his

m-

tife

0W

ep-

his

Ws

al,

all

re.

the

nd He

ers nd

be

are

rod ve

bou

ist

me.

racter of the good shepherd; fee nothing be wanting on your side, to sulfil, by a perpetual correspondence with his grace, every part of the character of good sheep.

# to bring you forward to December 30. a you received O how many is .00

trom him every day of the year How many graces and invitation read and in norther conclusion of the year and invitations and invitations and the conclusion of the year.

to a conclusion: it is just upon the point of expiring: all these twelve months, that are now past, have slowed away into the gulph of eternity: they are now no more: they shall return to us no more. All our years pass in this manner: they all hasten away one after another; and hurry us along with them, till they bring us also into an endless, unchangeable eternity. Our years will all be soon over: we shall find ourselves at the end of our lives, much sooner than we imagine. O let us not then set our hearts upon any of these transitory things: let us despise all that passes away with this short life; and learn to adhere to God alone, who never passes away; because he is eternal. Let us be always prepared for our departure hence.

Consider 2dly, that as the year is now past and gone, so are all the pleasures of it, all our diversions, all our amusements, in which we have spent our time, this year, are now no more: the remembrance of them is but like that of a dream. O such is the condition of all things that pass with time! Why then do we set our esteem, or affection upon any of them? Why are we not practically and seelingly convinced of the emptiness and vanity of them all: and that nothing deserves our love, or attention, but God and eternity? And as the pleasures of the year are all past; so are all the displeasures and uneasinesses, pains and mortifications of it: they are also now no more than like a dream: and so will all temporal evils appear to us, a little while hence; when we shall see ourselves

upon

upon the brink of eternity. Let us learn then only to fear those evils, which will have no end; and the evil of fine which leads to those never ending evils.

Consider 3dly, how you have spent your time this year. It was all given you by your Creatour, in order to bring you forward to him, and to a happy eternity. O how many favours and bleffings have you received from him every day of the year! How many graces and invitations to good! And what use have you made of all these favours? What virtue have you acquired this year? What vice have you rooted out? What paffions have you overcome? Have you made any improvement at all in virtue, fince the beginning of the year? Instead of going forwards to God, have you not rather gone backward? Alas! what an account thall you have to give one day for all this pretious time; and for all these graces and bleffings, spiritual or corporal, which you have so ungratefully abused, and perverted during the course of this year? Then as to your fins, whether of omission, or comnuffion; against God, your neighbours, or yourselves which you have been guilty of this year, either by thought, word, or deed; what a dreadful feene will open itself to your eyes, upon a little examination And how little have you done during the course of this year, to cancel them by penance! O how melancholly would your case be, if your eternal lot were to be determined by your performances of this past now no more the remembrance rasy

Conclude by giving thanks to God, for all his bleffings of this year; and especially for his patience, and forbearance with your in your fins. Return now at least to him with your whole heart; begging mercy and pardon for all the fins of the year, and for all the fins of your life. And resolve with God's grace, if he is pleased to give you another year, to spend it in such a manner as to secure to your souls the never ending year of a happy neternity is an your souls and another year.

lke a dream: and to will all temporal evils appear to

RUGU

nting

ence

Plof

year.

od O

mon

ii bus

ome

ex-

past,

y are

All

one

they

nity.

elves

ine.

hele

way

one,

and

ons.

me.

of

on-

ien

m ?

ced

hat

and

aft;

and s

nan

to

ves

oon

00

## December 31.

On the Gospel of girding the loins, &c. Luke xii. 35, &c. read for St. Silvester.

CONSIDER first, those words of our Lord to his disciples, and in them, to all Christians: Let your loins be girt, and lamps burning in your hands; and be you like to men, who wait for their lord, when he shall return from the wedding: that when he cometh and knocketh, they may open to him immediately Bleffed are those servants, whom the lord when he cometh shall find watching. This girding of our loins, and having lamps burning in our hands, are to be taken in a spiritual fense; and contain great and necessary lessons for every part of our lives. As we know not the hour, when our Lord will come to us, and knock at our door by death; we must keep ourselves always awake, and in a proper posture, and readiness, to open to him without delay, and to welcome him. Now this proper posture, and readiness to welcome our Lord, whenfoever he shall come and knock, chiefly confists in those two things, in having our loins always girt, by a constant restraint of our irregular inclinations and lusts; and having lamps always burning in our hands, by the constant exercice of Christian virtues; which may shine forth to the glory of God, and the edification of our neighbours. And those servants are happy indeed, who are always waiting for the coming of their Lord, with their loins girt in this manner, and holding fuch lamps as thefe, always burning in their hands.

Consider 2dly, what follows in the same Gospel, with regard to the immense reward of these same saithful servants. Amen I say to you, that their lord will gird himself, and make them sit down to meat, and passing will minister to them. Christians, what an honour, what a happiness is here promised us; if our Lord,

Lord, at his coming, shall find us watching. He will gird himself, to be ready to wait upon us: he will make us fit down to table; and he will pass and minister to us. O what incomprehensible joys are here signified, by our Lord's ministering to us; by his making himself, as it were, over to us, to be perpetually enjoyed by us! O what a table is this, at which we shall be invited to fit down, to be eternally entertained by him, with all the delights of heaven; with the fweet fruit of the tree of life, and the delicious waters of the fountain of life! And left we should be discouraged, with the apprehension of our being excluded from this eternal banquet, because we have already passed a good part of our lives, without being in that readiness, which our Lord expects of us, at the time of his coming: he adds for our comfort, that if he shall come in the second watch, or if he shall come in the third watch; and shall then find us watching, we shall still be happy. Bleffed, faith he, are those servants. So that, if we have hitherto been careless; if we have let the first, or even the second watch pass, without being upon our guard; and he has been fo good as not to come and furprize us; let us now at least awake, let us gird our loins now, and have our lamps, for the future, burning in our hands: and we may still be bleffed.

rd to

Let

and

en he

ometh

lested

Shall

aving

fpiri-

as for

our,

our

vake.

him

pro-

hen-

ts in

t, by

and

ands,

vhich

ifica-

hap-

ng of

and

their

ofpel,

fame

lord and

if our

Lord,

Consider 3dly, the remaining words of this Gospel. But this know ye, saith our Lord, that if the house-holder did know, at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be you then also ready: for at what hour you think not, the son of man will come. This is that great lesson, of always watching, which our Saviour perpetually inculcates; as our only security against the dreadful evil of an unprovided death; and all those endless evils, which are the unhappy consequences of an unprovided death. O let us lay up this lesson in our hearts; let us meditate daily upon it; let us conform ourselves to it in the practice of our lives. O let us always watch! Our Lord, who has Vol. II.

born with us all this year, has in the mean time knock'd at the door of thousands of others; who this day twelve-month, were as likely to live as ourselves. Their bodies are now corrupting in their graves: but O where are their souls? And where shall our bodies; where shall our souls be, a twelve-month hence? Let us then be always ready; because we know not the day, nor the hour, when our Lord shall come.

Conclude to observe well these evangelical prescriptions, of girding your loins, of having your lamps ever burning in your hands; and of being always waiting for your Lord, and always ready to open the door to him: and you shall not fail of being of the number of those happy servants, that shall enter into the eternal

joy of their Lord.

FINIS.

